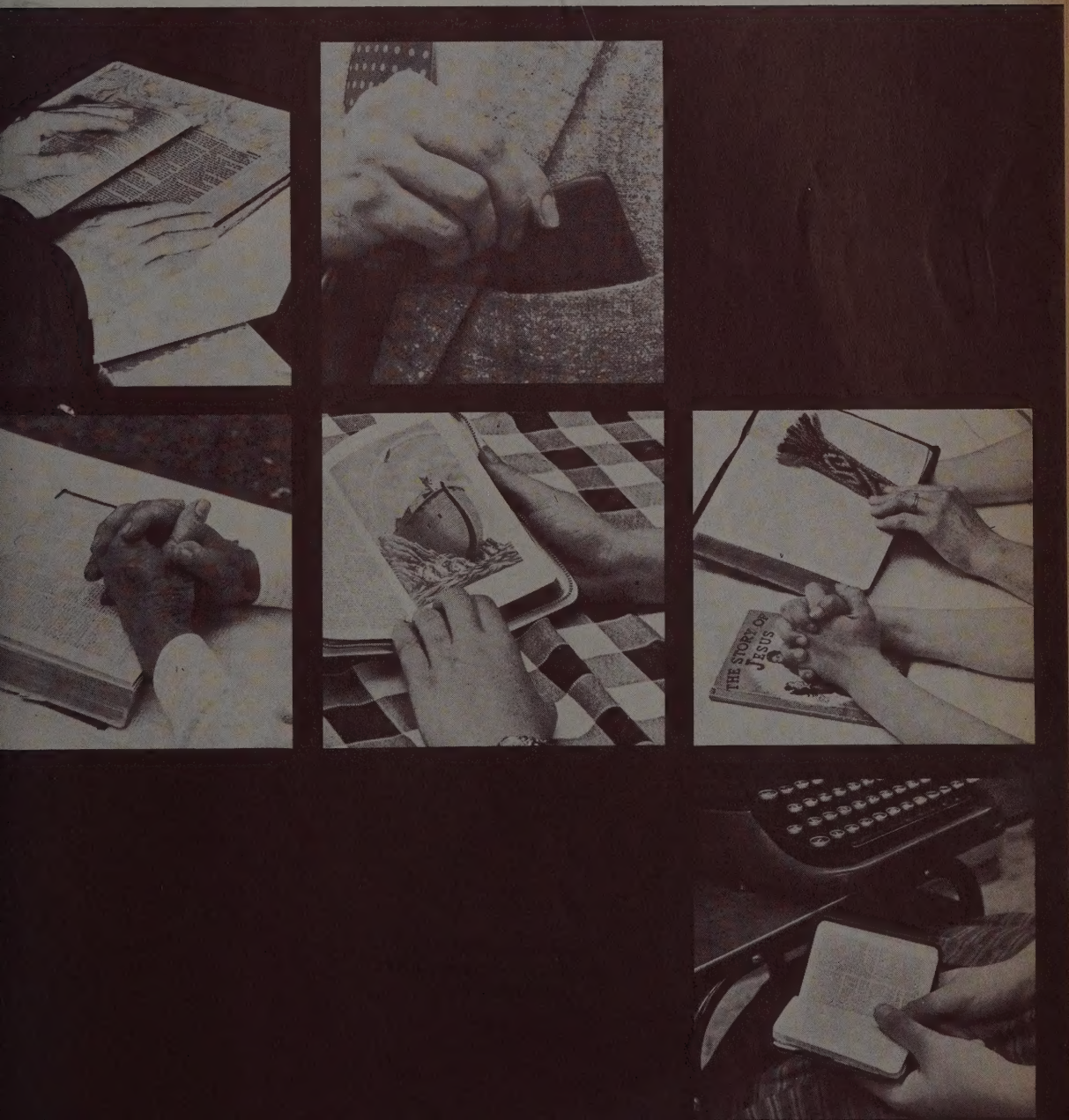
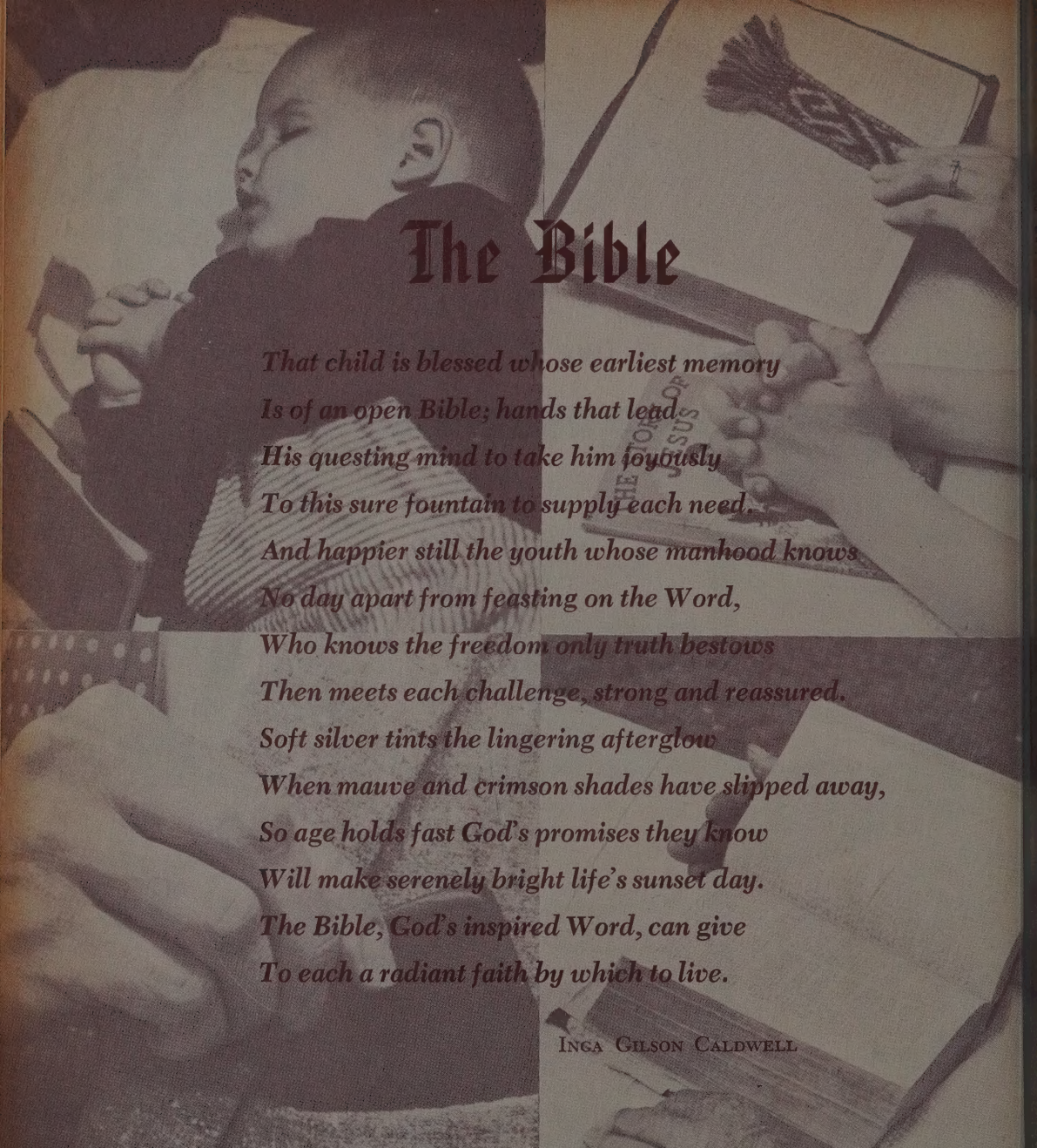
Lutheran Herald

AUGUST 21, 1956

WORD OF GOD—LEARN IT, LIVE IT, TEACH IT





The Bible

That child is blessed whose earliest memory
Is of an open Bible; hands that lead
His questing mind to take him joyously
To this sure fountain to supply each need.
And happier still the youth whose manhood knows
No day apart from feasting on the Word,
Who knows the freedom only truth bestows
Then meets each challenge, strong and reassured.
Soft silver tints the lingering afterglow
When mauve and crimson shades have slipped away,
So age holds fast God's promises they know
Will make serenely bright life's sunset day.
The Bible, God's inspired Word, can give
To each a radiant faith by which to live.

INGA GILSON CALDWELL

Volume XL . . . Number 34 . . . Minneapolis, Minn., August 21, 1956

LUTHERAN HERALD • **O. G. MALMIN, Editor** • **CARMEN MITCHELL, Assistant to the Editor** • **HERMAN E. JORGENSEN, News Edit**

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he Living Word in Action

J. C. K. Preus

Word of God is living and active, per than any two-edged sword." t is what the Epistle to the He- vs says. And Peter explains, "The rd of the Lord abides for ever."

moving demonstration of this l, active power of the Word is nd in the story, "Ikazy," appearing this issue of LUTHERAN HERALD. pagan woman listened to the read- of the Word, and little by little heart, her mind, and her life were nged. In innumerable instances the ling of the Holy Scriptures has ught about similar radical trans- nations. Occasionally it happens the reading or hearing of a single sting section of the Bible so affects individual that he becomes a new ng; that is, his outlook on life and way of life change fundamentally completely.

ecause this transforming power of Word is recognized by leaders in great missionary endeavors of the ristian Church, the spreading of the ted Word has become what per- s may be characterized as the great- joint project of Christians of all de- ninations. The marvels of human nsformation that take place around world as a result of the distribution Scriptures by the great Bible so- ties, British and American, are well own throughout Christendom.

There is no magic about this. Noth- happens just because a Bible is ught and laid on the table, no mat- how beautiful that Bible may be. ly as the Scriptures are thoughtfully d, seriously studied, and humbly ndered, do things happen in the life an individual. As the Word is used, becomes active as a living power.

The secret of this strange power lies the fact that the Holy Spirit oper- s through God's Word. It cuts to quick the conscience of the sinner. creates hope in the heart of the sad d despondent. Like a refiner's fire it anses the heart and life, and makes a man a fit dwelling place for the irit himself. In the hour of tempta- n that same Word is both sword and ield, as it was in Jesus' defeat of the devil himself in the great temptation in the wilderness.

The life-giving element in the Word is Jesus Christ, Son of God and Son of Man. He is the Dynamo that sends forth the power of God into every part of the Holy Scriptures. Whoever prayerfully and earnestly reads these Scriptures inevitably makes contact with the risen, living Lord and Savior.

That is why it is exceedingly important that teachers in the Sunday, vacation, and weekday church schools constantly strive to have the teachings, the personality, and the life of Jesus Christ dominate all their instruction. That is why parents are encouraged in the Bible story hour with their children to give priority to stories dealing with the life and work of Jesus Christ.

Parents and teachers, above all others, will do well to ponder these statements: "The word of God is *living* and *active*, sharper than any two-edged sword"; it "*abides* forever"; it "is the *power* of God for salvation to every one who has faith."

September Is Parish Education Month

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Cover design by Paul Konsterlie, Augsburg Publishing House staff artist. Photos by Gerald Giving.

IKAZY

A Story by
Erling Nicolai Rolfsrud

Illustrations by Mary Kvaase Stalland

At sight of Ikazy, the little brown-skinned boy playing under the mango tree jumped to his feet and fled. Ikazy spat after him . . . the little ones always ran from her, or taunted from a distance.

Ikazy freed one hand from the whimpering child upon her shoulder, scratched where the vermin crawled beneath her filthy, matted hair. But greater was the misery where she could not reach her hand—where the scorpions of a harlot's conscience crawled within her heart.

When she was younger, Malagasy men had not been so quick to turn upon her the lip of scorn. Now their wives in the palm-leaf huts despised and rejected her. A woman marked with shame, Ikazy must beg food for herself and the unwelcome baby upon her shoulder.

Ahead of her, Ikazy saw a woman turn abruptly to get out of her way. Afraid, the woman was. Well she might be, Ikazy thought grimly. She recalled the handsome young woman who had stared too long at her with gloating self-righteousness. That proud one could never look thus again, blinded by the needle Ikazy had jabbed into her eye.

There had been months in prison for Ikazy after that stabbing. She had been in jail other times because the savage hatreds growing in her heart burst with demoniac fury as her own people drove her from them. None loved Ikazy. Only the vilest of the vile bargained with her.

Forsaken, scorned, Ikazy plodded on, remembering that there had always been something to eat in prison.

Now, the gnawing in her stomach forced her to seek the house she never before had neared . . . the house of the white missionary, his wife, and their little ones with hair like the sun. It was this man's teachings that taught her people to turn even more from such as she!

But his woman gave food to beggars. She would give food to Ikazy and her baby. Her husband was far off, visiting the huts in the hills. The woman with hair the color of the sun, she would be home alone with the little ones.

Ikazy reached within her coarse, reeking garment. Yes, the needle was there.

Her eyes glassy with fear, little Rachel rushed into house. "Oh, Mother! It's that Ikazy! She's coming way! She must be coming here!"

Quickly, Ann enfolded the trembling girl in arms, held Rachel tight against her own sudde pounding heart.

Ikazy. The name spread terror to every child in Madagascar village. Rachel had absorbed horror Ikazy from her brown-skinned playmates.

"Oh, dear Lord, give me strength," Ann sile prayed. Aloud, she said, "Sweetheart, you run up

your room. I think Baby Beth is awake. You play w her now while Mother visits with Ikazy."

Obediently, Rachel scampered upstairs. Almost i mediately, Ann caught sight of the large-lipped, sul Malagasy woman peering at her through a window

Ann went to the back door. In a voice calmed by G whose nearness she sensed, Ann greeted Ikazy: *"Salar* Ikazy!"

The black eyes did not warm, but smoldered w vicious suspicion as Ann invited, "Would you like come in, Ikazy?"

The heavy-muscled woman spoke in harsh ton "Food. Give food."

"I shall give you food," Ann replied, speaking slov in the Malagasy tongue that was still so strange to h

he felt the black eyes boring her every movement as stepped to a cupboard, brought out a loaf of bread. laid the loaf on the bread board, began reaching for nife with which to slice it. A warning growl, like t of an animal at bay, roared at her from the door-y.

Hastily, Ann put back the knife. She brought the f to Ikazy, gave it whole to her, who turned then l shuffled from the house.

e next afternoon, Ikazy was back. Ann greeted her tly, gave her another loaf. Ikazy walked away, edily devouring the bread.

Day after day Ikazy returned. As she established a ular time for her coming, Ann was able to prepare d for her in advance. Slowly, Ikazy's sullen suspicion ened, and she began to linger at the only door where was welcomed, would sit down outside the door l eat.

Haltingly, Ann began visiting with her, trying to give zy also of the Bread of Life, eagerly telling this oved and unlovely creature of One who would not t her away. Often, Ann repeated to the slow-witted man:

Him who comes to me I will not cast out.

But realizing her own shortcomings in the Mala-y tongue, Ann spoke to the native pastor. "You ist teach Ikazy, Ramino," she urged. "You know her gue. You know the ways of your people better than an ever know them. We must win Ikazy for the rd. She has begun to seek Him. Truly I believe that."

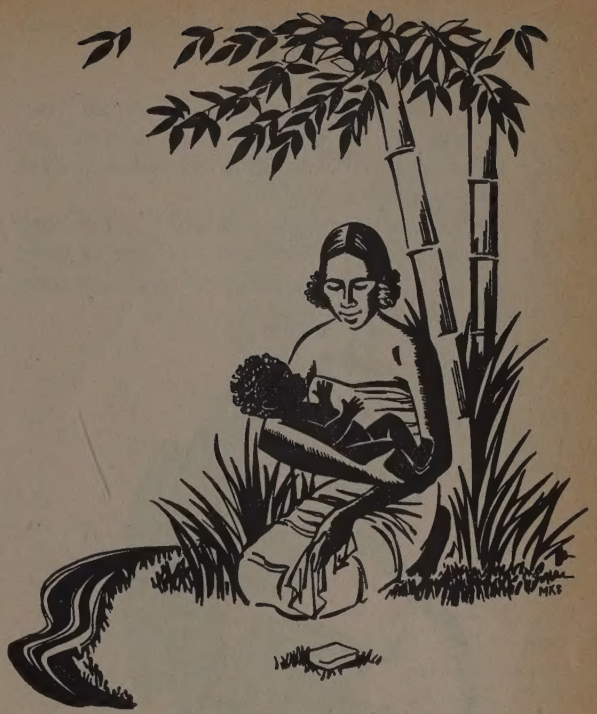
"Yes," replied the pastor, "but you should teach her. u have her confidence. She does not trust her own ple. Even some of our Christian women have seen t you take Ikazy into your house, and they wonder y you should bother with one such as she. They will t want her in a Bible class with themselves; they ve not yet grown enough in grace to welcome Ikazy."

One such as Ikazy!

A deep, stabbing pain thrust into Ann's heart. Had t the dear Lord loved Ikazy so much that He had ven His life upon the cross for such as she?

Why bother with Ikazy!

Author Rolfsrud and family



The next day Ann showed Ikazy the children's Bible story book. Slowly, she translated the story of Christ blessing little children, the story of the woman at the well. As day followed day, Ann read the Bible to Ikazy —fearful the while that her efforts would not be adequate to win this bitter woman to a peace that would cleanse her sin-sick soul.

Again and again, Ann prayed, begging the Lord to make it possible for her husband or for Ramino to instruct Ikazy in the Way. Someone with more wisdom than was hers. Someone who had been trained in evangelism. She searched her mind for ways in which to make the way of salvation plainer to Ikazy. But always she failed to find from her own thinking anything that could help illuminate the darkened mind of Ikazy. So she read only the Scriptures to Ikazy, turning again and again to the favorite passages that had brought greatest comfort to her own heart.

When her husband Eric returned home briefly, Ann told him of her concern for Ikazy. "It seems that all I can do—is just read the Bible to her. I can't ever think of how to make it—well, plainer, for her to understand."

Eric looked slowly at her. "What better can anyone do than to read the Word of God—the Word that shall not return void?"

So Ann continued reading the Bible to Ikazy, making no longer any Moses-like excuses. Often she prayed for Ikazy, found herself eagerly awaiting the hour when

she and her Magdalene friend could sit down and share the Word.

Then one day Ikazy said, "I want to be baptized. Jesus wash 'way my sin. Jesus lift my great sin from my heart. I feel clean—inside." Wistfully she added, "I want to be clean—outside, too."

"Oh, Ikazy!" Ann exclaimed jubilantly. "The angels in heaven sing for joy because Ikazy has come to Jesus! When Pastor Eric comes home, he will teach you more and then he will baptize you."

She gave Ikazy soap, watched as the brown-skinned woman hurried away to the river.

Late that afternoon, Ikazy was back on the doorstep. The child in her arms was so clean it glistened. The garment Ikazy wore was not yet dry, but it was free of dirt. Ikazy's hair was no longer matted with filth but gleamed in the sun. Gone was the dark suspicion, the smoldering resentment in the black eyes. The muscles of the big-boned face were no longer tense with fear and hatred, but relaxed in a grateful smile as Ikazy exulted, "I am clean. First clean inside! Then clean outside!"

So began a wholly transformed life because a missionary's wife bothered to sit down upon her doorstep to read the Word of God to a repulsive, vicious woman. On June 17, 1955, Ikazy was baptized and took the new name of Jeanette. Her baby was christened *Ratovontanahary*—"God's Boy."

And when a Bible—which she could not yet read—was given to this new creature in Christ, a glory filled her face. She clasped tightly to her breast the Book whose precious Word had freed Ikazy from self and sin.

A challenging, provocative article on the Ch- tian family that no thoughtful parent can aff- to miss.

The Fam- C-

"And these words which I command you this day s- be upon your heart; and you shall teach them dilige- to your children, and shall talk of them when you si- your house, and when you walk by the way, and w- you lie down, and when you rise" (Deut. 6:6-7).

The Lord was speaking to the fathers and mother- Israel when He said these words. These parents w- to tell their children of God and His love and so g- them a sense of security. They were to teach G- testimonies, His holy Word, and so give them a s- of authority. They were to teach them the Ten C- mandments, the Law above every other law, and so g- them a sense of morality. They were to lead them the worship of the true God and so give them highest privilege accorded to human beings. God's t- was first to be a deep conviction in the hearts of adu- particularly mothers and fathers; only then would t- be equipped to give the torch of God's Truth dimmed to their children.

Influence of Parents

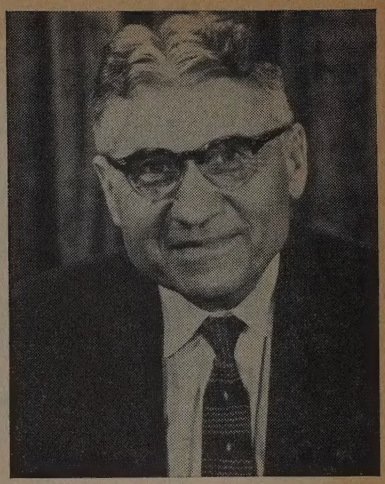
It is not different today. Our schools must trans- a large heritage of secular and Christian history human wisdom. They are more necessary than ever. the Christian truth is still taught most effectively the home. Church schools can, in fact, serve only auxiliaries to families.

Why is this? Parents have an authority that teach- do not possess. They have the full confidence of th- children. They see the whole child, every side of personality, not just the Sunday child all dressed They have much more time with the child. The Sun- school and church have the child two or three ho- a week. The home has the child all the remaining ti- that is, sixty-seven waking hours each week. The ho- has the child before he goes to school, during the pressionable first five years, and after he has comple- his schooling.

Christian parents in most instances set off the sp- that will make the child an outstanding Christian p- son. As they give insights into the Word of God each child, the Holy Spirit develops a sense of sin-

ristian Education

Oscar E. Feucht
Secretary of Adult Education
The Lutheran Church—Missouri Synod



rsonal knowledge of salvation in Christ, and a full ceptance of God's grace.

Something in the training of every child must help m develop a sense of uprightness, moral courage, dendability, radiant faith, love and kindness, and every her Christian grace. By their interest, conversation, d example, parents will teach them prayer and indicate an interest in the church and missions.

Children pick up their religion from their parents. is taught as well as caught. It is taught in family votions, daily Bible readings, Christian conversation, eekly lesson preparation under the guidance of father d mother. And it is caught by the way parents act d react. By the way parents meet problems, they teach ther faith or fright, love or hate, tolerance or prejudice. requently it is the incidental remark picked up by the ild that makes the deepest impression.

Parents may not choose to be teachers, but they are e world's most influential teachers! They are teaching ways, by what they say, by what they are. They are ther for or against Christ. There is no middle ground.

lome Support Vital

series of significant studies was reported a number years ago in the *International Journal of Religious ducation*. Withdrawals from the Sunday school of me 700 persons under twenty-one were investigated. nly in three instances were father and mother enlled in the church school or otherwise actively supporting it. Sixty-nine persons were traced throughout their unday school life from beginner's department to the me of withdrawal. In eighty per cent of the withrawals a negative parental influence was found.

On the other hand, in a study of the high school and ollege-age youth enrolled in the Sunday school, it was isclosed that ninety per cent of them came from homes here parents were members and actively supported hristian training. Ninety per cent of the Sunday school upils who later became communicant members had a hristian home background.

lome and Church Work Together

hristian education is a co-operative process. The Church eeds the home, for it is here that most of the Christian training must take place. On the other hand, the home also needs the Church, the repository of the Gospel of Jesus Christ, the nourishing mother of our souls. Down through the ages the pastors and teachers of the Church have preserved for us the whole Word of God and have been the instruments of the Holy Spirit in kindling the lamp of faith in our hearts. Were it not for the Church, Christian homes would not exist today. Home and Church are like Siamese twins. They can be severed only at the risk of death to both.

What are the implications of these facts for Christian teachers? Teachers are not to substitute for parents but supplement the work of parents. They cannot do the job alone. They need to know the home climate, that is, the attitudes toward God in the home of each child. Teachers need to work *with* parents rather than *for* parents. This means much closer contact than usually exists. It suggests parent-teacher conferences in which the aims, curricula, and learn-by-doing assignments are discussed.

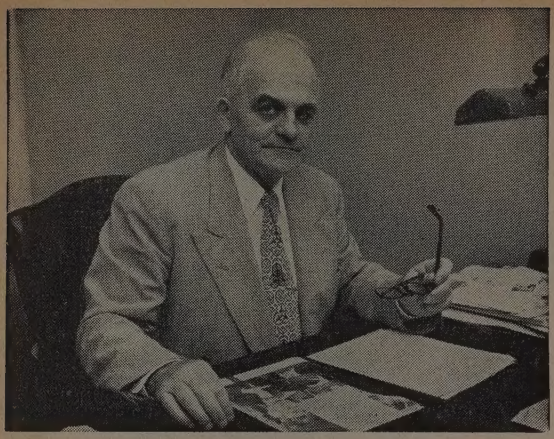
A number of Sunday schools ask parents to carry on with a definite daily Bible reading schedule related to the lessons on Sunday. They give friendly assignments not to the pupil but to the parents. They make it a policy to enlist father and mother in a parents' Bible class at the time the child comes into the Sunday school. Parents must help the child live his faith.

It is a known fact that unless our life is our religion and our religion is our life, both will be ineffectual. We are not to live in two worlds—one sacred and one secular—but in a single world in which the sacred shows itself in the secular at every point.

New Thinking for Pastors

Pastors are doing some new thinking too. Their ministry involves more than moving people into the four walls of the church. Actually, it involves moving the Gospel out of the church walls into the homes of the

(Continued on page 835)



Teaching Children the Bible

Carl R. Narveson
Curriculum Planner

Imagine you are called to attend a meeting of the Board of Parish Education of your congregation. The chairman of the board asks you to accept a special teaching assignment. Harold, an orphan boy, three years of age, must have private care and instruction. You will be with him every day of every year of his life until he is an adult. You are responsible for his Christian nurture. You are to guide him into a growing faith and love of God the Father, and Jesus, His Son, inspired by the Holy Spirit. How would you proceed with the task?

This is the assignment God gives to every parent, every pastor, every Board of Parish Education, every superintendent of a church school—yes, every member of a congregation. The congregation has charged the Board of Christian Education of The Evangelical Lutheran Church with the duty of providing helps for these different persons and groups. Again the question arises: How can this task be accomplished in a God-pleasing manner?

A child must be given Christian nurture; that is, he must learn to live in a personal relationship with Jesus Christ. Father and Mother begin this nurture at home. They use the Bible as the basis for this growth in Christian nurture.

How the church schools teach this Christian nurture is well told in the booklet, *Make the Bible Live in Your Teaching*. Miss Ivy Olson, parish worker at Grace Lutheran Church, Eau Claire, Wisconsin, wrote the booklet under the auspices of the Board of Christian Education. In it she suggests how Harold can be taught the Bible in the preschool, primary, junior, youth, and adult departments.

The aim of these chapters is to help Harold become better acquainted with Jesus as He is presented in the Old and New Testaments. From this study Harold should be led to accept and acknowledge Jesus Christ as his Lord and Savior.

Miss Olson believes in using audio-visual mater in teaching. She gives hints on the use of chalkboa bulletin board, flannelgraph, flat pictures, films, fil strips, recordings, maps, trips, and dramatizations means of enriching the teaching program.

In her booklet, Miss Olson gives specific suggestio for achieving stated aims at each age level. The a for the preschool child (ages three to five) is this: know the Bible as the special book that tells him abo God and Jesus, what God wants him to know, and h God wants him to live.

Miss Olson feels that the preschool child should given opportunities to touch and handle the Bible. will learn to respect it if his parents and teacher han it with respect. She also suggests using flat pictures a flannelgraphs to make the Bible meaningful to child.

Miss Olson is quite insistent that Harold must kn how to use his Bible. She suggests methods that w teach him to find his way in the Bible. He sho work with these methods in the primary grades, es cially in grade three, and continue throughout the ye of church school. As Harold grows up, he should le better how to use the tools for this purpose—the Bi dictionary, encyclopedia, index, cross reference, a concordance. He will not fumble in locating bo chapter, and verse. This should delight the pastor, w sees too much of that at Brotherhood and Ladies A meetings.

As a young man, Harold should be taking act part in discussions on problems relating to his life. should have developed the habit of seeking answers his questions in the Bible. He should be planning w his fellow Christians how to carry out group actio He should have actual experiences in role-playing a dramatizing Christian experiences. His church sho inspire him to undertake service projects that rev his faith.

As an adult, Harold should have learned to l

Timmy Layne IS Important

Sadie J. Austin
Director of Parish Education
California District

He had been in the kindergarten department for only o Sundays. Sunday school was a new experience for mmy Layne. Anyone entering the room would find it sy to spot this dark-eyed, happy youngster. His teacher d already given him a feeling of security by her loving, nsome personality. She understood little boys.

The third Sunday morning Timmy came early. Beside n sat a three-year-old girl. He seemed eager to make r comfortable. Before the signal sounded for the sion to begin, a woman slipped into the room and sat side Timmy. He made the visitor feel at home by the rmth of his smile and simple "Hi!"

When she smiled at him, he leaned toward her and ispered, "I have new shoes today." So that was the ason for his glowing expression. Then he added, "And s is my little sister," happy because he possessed some- ng new and because he was in the presence of someone loved.

Will Timmy keep that glow throughout life? Much will pend upon how well he is taught at home and at nday school—taught the glorious truth that he can ways be in the presence of someone he loves, for Jesus ys, "I am with you always"; taught that he can always ssess something new, for the psalmist says, "He put a w song in my mouth, a song of praise to our God."

Yes, Timmy Layne is important. We parents and teach- s must teach him so effectively that he will experience e joy of the new song—the song of salvation. Then will know the glow of happiness that comes through ily fellowship with his Savior.

Mary Kvaase Stalland

---

od's Word. He should be eager to re-read and re- udy the Bible. In the devotional booklet, *Christ in ur Home,* for Monday, July 9, of this year, Dr. Sidney and writes: "God's Word lasts forever. It is always e same. But it needs constantly to be studied and nderstood all over again. Anyone who studies the ible realizes that there is more and more in it for him d his life."

Make the Bible Live in Your Teaching gives help in e use of methods of Bible study. As an adult, Harold ill find in this booklet excellent suggested methods of udying the Bible for his quiet hour. He will memor- e favorite passages and find uses for them in everyday ving. He will know how to use the methods of study by topics, by books, and by analysis. He will use commentaries to clarify doubtful passages, and he will read great Christian literature, such as Luther's *Large Catechism,* for further insight and inspiration.

As a sincere Christian, Harold will make much use of prayer. He will know how to pray in the secret chambers of his heart, in the privacy of his room, in family gatherings, and in public gatherings.

The general idea conveyed in this booklet, then, is that teachers in the church school are helping parents to lead Harold into Christian truth and Christian living. Are you willing to be an instrument used by the Holy Spirit to lead Harold into a full Christian life? *Christ calls you to teach.* What is your answer?

Eugene V. Stime
Dean, Lutheran Bible Institute
Seattle, Washington

Do you READ or STUDY the Word? There's a big difference. This article gives many helpful pointers for making Bible study more meaningful.

So You Have Decided to Study the Bible

Congratulations! Get this straight: You are enrolling in the most exclusive "college" in the world. Although many Christians *read* the Bible, very, very few actually *study* the Book. There is a difference, you see, as you will have the thrill of discovering.

In this "college" there is one book, the Bible; one teacher, the Holy Spirit; one central figure, Jesus Christ; one fee, discipline. But there are many dividends: a working knowledge of the Bible, growth in grace and knowledge of Christ, a clearer understanding of God's will, greater efficiency in witnessing for Christ, a many, many more.

Unfortunately many Christians get little pleasure a less profit from Bible study. Reasons? Either the te book print is too small, or the allowed time is adequate, or their study is hit-and-miss, or they studying books about the Bible and not the Bible its

But you are different. You have decided to study t Bible itself. You have reached this decision after mu serious thought. Now you are determined to carry your intentions even though the going is tough. who has given you the will to study will also give y the energy.

Too often we have encouraged Christians to stu the Bible without offering study aids. Here are so suggestions that may be helpful:

BIBLE STUDY HELPS

Available from Augsburg Publishing House
422 South Fifth Street
Minneapolis 15, Minnesota

BIBLE STUDY GUIDES

The Ministering Christ Who Gave Himself (Gospel of Mark) ..... Mueller
The Gospel by John ..... Miller
The Acts ..... Miller
I Corinthians ..... Gornitzka
Practical Christianity (I Corinthians) ..... Heintzen
Faith, Hope, and Love (James, I Peter, I John) ..... Ylvisaker
The Pentateuch and Joshua ..... Miller

GENERAL COURSES

Exploring God's Word ..... Tanner
Getting Acquainted With the Bible ..... Hegland
Prayer ..... Hallesby
The Way of Salvation in the Lutheran Church ..... Gerberding
Your Key to the Bible ..... Huggenvik

TEN STUDIES COURSES

Ten Studies in Biblical History ..... Tanner
Ten Studies in the Catechism ..... Tanner
Ten Studies in Church Doctrines ..... Tanner
Ten Studies in the Creed ..... Tanner
Ten Studies in Personal Evangelism ..... Gornitzka
Ten Studies in Prayer ..... Erpestad
Ten Studies on God's Plan in Prophecy ..... Ofstedal
Ten Studies on the Holy Spirit ..... Kildahl
Ten Studies on the Sacraments ..... Kraabel
The Law Perfect (Ten Studies on the Commandments) ..... Frost

Available from the LBI Correspondence
Course Department
1619 Portland Ave.
Minneapolis 4, Minnesota

BOOK STUDIES

*The Gospel by Matthew ..... 28 Lessons
The Gospel by Mark ..... 20 Lessons
The Book of Acts ..... 18 Less
*The Epistle to the Ephesians ..... 14 Less
Philippians ..... 14 Less
*Deuteronomy ..... 17 Less

TOPICAL STUDIES

†Salvation Made Plain ..... 15 Less
Life at Its Best ..... 14 Less
Pillars of Truth (Doctrinal) ..... 14 Less
*Great Chapters of the New Testament ..... 17 Less
Letters From Jesus to the Churches ..... 11 Less
One Family's Faith Ventures ..... 11 Less
Traveling With Moses ..... 14 Less

CHARACTER STUDIES

New Testament Personalities ..... 14 Less
Old Testament Personalities ..... 14 Less

†Suggested first course
*Advanced courses

Accept these convictions:

A. The Bible is intended for study.
B. The Bible can be studied.
C. You can study it.

Employ these attitudes:

A. Independence—Let the Bible be its own commentary. If you use helps, use them wisely.
B. Expectancy—Blessed is the Bible student who approaches his study with expectation, for he shall never be disappointed.
C. Diligence—Because Bible study is not easy, Paul's admonition is apropos: "Do your best . . . rightly handling the word of truth."
D. Carefulness—If you believe in verbal inspiration, take careful note of every word.

Know these types of Bible study:

A. Book. Example: "Matthew," "Philippians"
B. Topical. Example: Prayer, Heaven, Sin
C. Character. Example: Jacob, Daniel, Peter
D. Unit. Example: Sermon on the Mount (Matt. 5-7)
E. Survey or Synoptic (reading rapidly for general acquaintance). This could be one book, the Old or New Testament, or the entire Bible. Three chapters in the Old Testament each weekday and five in the New Testament each Sunday will take you through the Bible in one year.

Note these distinctions:

A. Observation—What does it say?
B. Interpretation—What does it mean?
C. Application—How does it apply to me?
D. Implication—What can I infer?

V. Follow these directions:

A. Find a plan and pursue it.
Carefully select one type of Bible study and faithfully follow it. If a book study, one of the Gospel accounts or Acts is recommended. If a topic, secure and use a good concordance. If a unit study, take note of the context.

B. Guard your appointments with God.
Much of our daily living follows a definite pattern. We generally eat, work, sleep, read the paper according to a fixed schedule. We always find time to do things we really want to do.

C. Mix prayer with study.
The Holy Spirit is God's gift to guide us into the truth, "to take of the things of Jesus" and make them intelligible to us. Therefore seek wisdom from above (James 1:5-6).

D. Memorize significant passages.
Those verses that impress and bless should be laid up in the heart. Write them on small cards, memorize thoughtfully, and review periodically. One a week means fifty in a year and 500 in ten years.

E. Mark your Bible.
With pencil or pen, mark impressive words, phrases, verses, or chapters by underlining, encircling, or writing in the margins.

F. Look for Christ in your reading.
The Pharisees read the Old Testament all right, but unfortunately they did not see Christ. Nor did they come to Him that they might have life (John 5:39-40).

A CHURCH-WIDE BIBLE CONFERENCE WEEK

Conrad M. Thompson

The Lutheran Church has always been happy about its meaningful motto, *The Word Alone, Faith Alone, Grace Alone.* During times of turbulence and distress it has been our firm defense. When we have been attacked by rationalism and liberalism, it has served as a firm foundation. With this banner flying before us we have zestfully sung, "God's Word is our great heritage, and shall be ours forever."

Yet thousands of our Lutheran people have not caught the greatness of this motto, nor have they put it to practice and living its implications. The Bible is not the open Book that it should be in our lives. If *The Word Alone* is to become more of a reality among us, we need to get into the Word of God. Our lives will respond to God's power and grace, our faith will flower in holy living only according to the measure that we live in God's Word.

To intensify what must be our major effort in the Church—namely reading, studying, and meditating upon God's Word—the Commission on Evangelism encourages every parish of the ELC to conduct simultaneous Bible conferences the first or second week in October.

An exchange system of neighboring pastors is suggested to carry out a Sunday evening to Thursday night Bible conference in every parish. Think of what this could mean! A thousand or more congregations will be studying the same book of the Bible at the same time, praying simultaneously for the same causes, visiting homes concerning Bible reading and the importance of the family altar, and learning how to use the Scriptures in personal evangelism.

Lest this become only a program instead of a Holy Spirit empowered movement, we must pray Almighty God to lead us with great expectations to the *first two weeks in October* and thence to a new day in our Church for Christ and His Kingdom.

For the church with an adult Bible class, a goal—for the church without one, a challenge.

What About the Adult Bible Class?

Carla Holterm

What a lovely picture comes to our mind as we read the words from the prophet Malachi, "Then those who feared the Lord spoke with one another; the Lord heeded and heard them, and a book of remembrance was written before him of those who feared the Lord and thought on his name."

From this record coming to us out of the ancient past we see a group of persons who delighted to get together to think of the Lord. Who were they? We do not know, but the Lord knows. A book of remembrance was written in the Lord's presence of them. They delighted in His name. Now they delight in His presence forever.

Somehow, this is also a picture of the ideal adult Bible class today. In this class are gathered many individuals who fear the Lord and who want to think on His name. They turn to the Scriptures that their eyes might be focused on the Lord. They are not necessarily attracted to each other because of close friendship, but a central interest binds them together, a desire to study together.

They Anticipate a Blessing

The members of this ideal Bible class come with a wholesome fear of the Lord and expect a blessing from Him. In moments of quiet anticipation throughout the week they think of the holiness of the Lord and of their own need of the Savior. Thus they come to class saying as the Greeks did, "Sir, we wish to see Jesus" (John 12:21). They know why they come and whom they seek, and thus on every page of the Gospel they see the face of their Lord. Everything they read makes the image of Him clearer. Unholy fears and worries vanish as the pure fear and love of the Lord floods their soul.

They Offer Receptive Hearts

All of them come hungry and thirsty, anticipating refreshment for their souls. They do not come expecting to be spoon-fed by a teacher who has done all the studying and knows all the answers. This is to be an adventure with the teacher, a cooperative digging for treasure, the Holy Spirit being the Teacher and Guide. They know that the same Holy Spirit who inspired the writing of the Scriptures must also interpret these writings to them and that He will do so whenever He finds receptive hearts. So they offer Him receptivity.

They Practice the Presence of the Lord

The consciousness of the presence of the Lord altogether necessary for effective Bible study. Both teacher and the members of the class need to think their Lord as being right there with them. They n to remember His, "Lo, I am with you always" a "Where two or three are gathered in my name, there I in the midst of them" (Matt. 28:20, 18:30).

Realizing that He is listening to their conversati they are better able to look at things with His eyes a to determine what He might say or do in a given si ation, and how He would enter into their problems a joys. Thus they learn in His presence to distingu between eternal values and common trifles.

They Apply the Word to Their Daily Living

The Lord heeded and heard those who feared H and thought on His name in Bible days. This Lord the same yesterday and today and for ever (Hebr. 13: As He entered into the problems and needs of H people in those days, so He wishes to do today if th will but let Him. How wonderful if those in the Bil class learn how to let go and let God take over, a then return from class fortified for every situation. Ho wonderful for them to learn in class that they need r worry through life but that they can place their ha in His almighty one and be upheld and guided. T word learned in class then becomes a helmet for t week to protect them against evil thoughts, a shield protect the emotions of their heart.

When the week is over, it is in the fellowship this class that they find kindred souls to join them

Miss Holtermann is Director of Parish Work at Lutheran Bible Institute in Minneapolis.

se and thanks to the Lord. In times of deepest need members of this class are prayer partners helping to ain each other by means of intercession and fellow-. Truly blest is the tie that binds together the mem-s of such a Bible class.

y Share Their Blessings With Others

Not for long are the members of the class able to p the blessing of group Bible study to themselves. ve of the Lord and compassion for those outside the l will constrain them to invite others to visit the s. They dare not be content that their own little up has found something precious.

Others—their neighbors, relatives, friends who are hout this blessing—must also be brought in. It is an evangelism opportunity. Here the unchurched can meet the Master. Here they can ask questions that have long puzzled them. Here they can be strengthened in their Christian faith.

The Ideal Versus the Real

But is this a true picture of the adult Bible class? Yes, of the ideal class, not of all real ones. This is the standard for which adult Bible classes should strive. This is a measuring stick by which they can see where their class falls short. To those churches that have no adult Bible class, this is meant to be a challenge to think seriously about starting one. To those classes that have lost their first love, this is meant to be a call to self-study and prayer.

For the People Had a Mind to Work . . .

Dorothea Ofstedal
Secretary
Parish Workers' Placement Service

the year 445 B.C. God put into the heart of Nehemiah t he should rebuild the walls of Jerusalem. When hemiah realized God's will, he made plans to ac-mplish the task. As he, together with many others, s building, the enemies close at hand became such a eat that half the workers stood guard with weapons, d the other half worked with a weapon at their sides in their hands. The work was constantly accom-nied by prayer. The Law was read and explained, d the people worshipped God.

Today God has put into the hearts of His people hat they can do in their congregations to accomplish is work. Many people are recognizing that parish orkers could be of help to them in carrying out their sponsibilities. Congregations are searching for dedi-ted, well-qualified persons to serve with them in one more of the following areas: parish education, or-nizational assistance, secretarial work, youth work, sitation, and music.

They know that a parish worker may not have the bility nor be able to spend his or her time wisely in ore than one, two, or three of these fields. Also, they cognize that the work within the parish is truly the sponsibility of the whole congregation, and that with-the membership is the potential needed to carry t much of the work.

Men and women who are interested in serving as arish workers and congregations in need of parish orkers are invited to write to the Parish Workers' Placement Service, Department of Christian Education, ELC, 422 South Fifth Street, Minneapolis 15, Minnesota.

Some congregations, in determining the work that should be done within their parishes, are making a new study of their purposes, programs, and potentials. Such a study can result in a clarification of purpose, a co-ordinated program designed more specifically than before to carry out that purpose, and the enlistment of every member possible to participate in the work of the congregation. For this enlistment each member could indicate on a talent card what he can do.

As in Nehemiah's day, the purpose of God's people can be determined and the program can be effective only through prayer and the Word of God. Prayer itself is the means we use to ask God for wisdom. The Word of God gives us direction and is our weapon—the means God has chosen to channel His power through us.

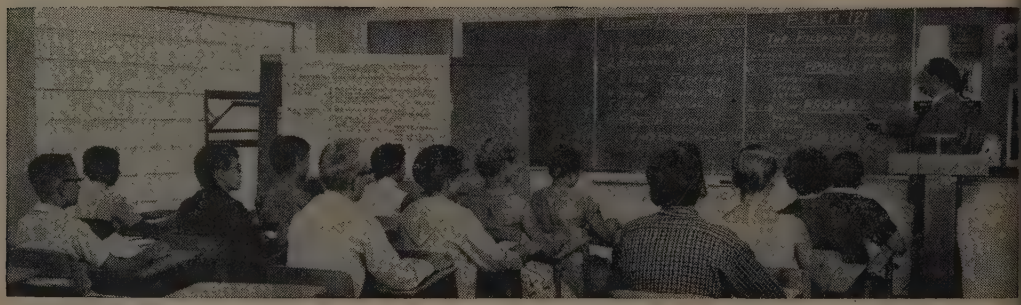
What if each member of a congregation will use God's power constantly? Then God can record again that "the people had a mind to work."

"Students won't learn if they are not interested,

Students can't learn if they can't understand."

Visual Aids for Confirmands

I. O. Jacobson
Pastor, First Lutheran Church
Detroit Lakes, Minnesota



Photos by Johnson Studio, Detroit Lakes

One picture is worth a thousand words"—so goes the Chinese proverb.

We remember how Jesus would often draw His pictures and illustrations from nature and His surroundings as He spoke to the multitudes. A sower in a nearby field probably suggested the parable of the sower and the four kinds of hearers of His Word. God's care of the birds and the flowers so prevalent in the Holy Land may have been the occasion for Him to speak of God's deeper love and concern for His people.

We need take no time convincing anyone of the value of visual aids in confirmation instruction. If we had any doubts, they were quickly and definitely dissolved in the experiences of a world war when learning had to be achieved over night.

Nor do we lack materials. Excellent films, filmstrips, and slides are abundantly available, catalogued very accurately as to objectives, with splendid suggestions for best utilization. Proper selection and careful correlation in the curriculum of confirmation instruction make these valuable supplements to other teaching processes. Detailed instruction as to the use of the films and filmstrips has had repeated emphasis, and further help is easily accessible.

The purpose of this article will therefore be to consider the use of less dramatic material, teaching to we have had with us for a long time but still do use to the fullest extent, some visual aids that needed for the "everyday" of good teaching.

We call attention to the chalkboard, without wh teaching facilities are never complete. It is a "must" the classroom. The chalkboard gives us the opportun we need to bring attention immediately into focus the class assembles. For outlines, Bible references, dra ings, or the summarizing of essentials, the chalkbo is indispensable. The weekly assignment assumes clar and definiteness when written on the board, and stude will have greater respect for a written assignment th a verbal one.

My particular emphasis in discussing visual aids confirmation instruction will be to call attention to value of charts and diagrams. This use does not dif from the use of the chalkboard except that charts permanent, they save time, they provide for continuc attention, and they give an over-all picture as well a detailed one. One may quickly and easily proceed fr one subject to another without the loss of even mome tary attention. Words, which are the vehicles of ide and concepts, may be underlined and quickly not Review may be carried out effectively by the use

ey words and phrases that stand out in the outline.

What about materials? Your local print shop can rovide you with ready-cut sheets of paper in a variety f weights and sizes. Inexpensive printing sets are adeuate, and there will be need for a simple wooden portble stand for holding the charts. This would make an xcellent project for your young people in these days hen purposeful activity is very desirable.

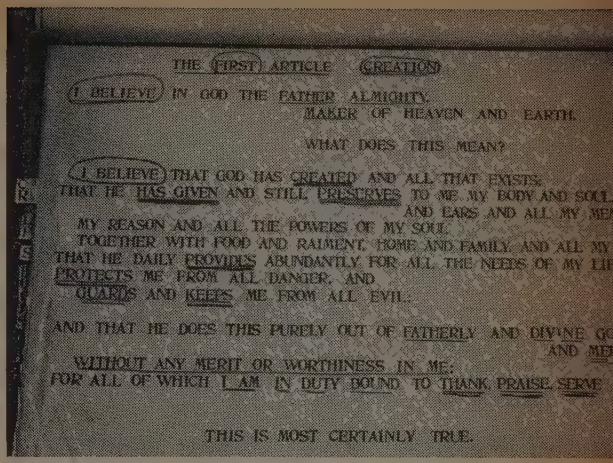
Much splendid visual material comes to us continually the form of posters and pictures, publicity material r special days or events, and items from the departents of the church. Each year the American Bible ociety prepares an impressive and challenging poster r Bible Sunday. Assemble them through the years d you will have a most inspiring collection. The ociety has recently published the New Testament in e volume with over five hundred illustrations and aps. Eight illustrated portions covering books and roups of books in the New Testament are also to be d separately. The illustrations and photographs of ographical scenes and objects are taken mostly in the oly Land.

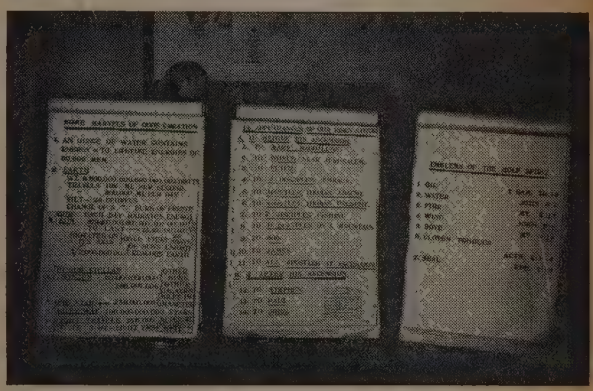
Free for the asking from the Lutheran Brotherhood surance Company are artistic maps and documentary arts. Our church Mission department, Education office, uther League, and Brotherhood all have excellent posts, and when one becomes alert to their possible use, becomes an interesting project to assemble them and ve them on hand for the particular motivation they ay afford.

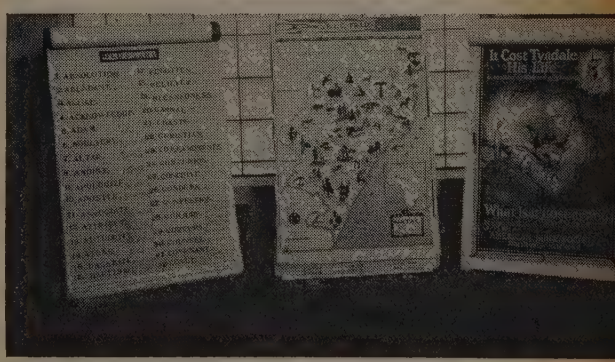
This final thought may have little to do with visuals t much to do with our confirmands. We must realize at we are limited in what we can teach by the imaturity and the lack of experience in a fourteen- or fteen year-old boy or girl. It is therefore of great imortance that we help him to know and to understand e nature of God and the trustworthiness of the Scripres in order to prepare him for the more crucial days ead when he will be asking "the whence, the whither, d the why" of life.

It is right here, if his concept of God fails to keep ace with his growth and knowledge in other areas, at his God becomes too small and his faith begins to aver. We must help him to see that the more we udy and the more we know, the more we realize we arcely begin to comprehend the amazing complexity d unsearchable wisdom of the God of Creation. What privilege it is to be used of God to lead the young nfirmand to know Jesus, to help him to see that sus is God's answer to all searching, to every quest, all doubt!

In Him we know the Way,
In Him we possess the Truth,
In Him we have the Life, forever!


THE FIRST ARTICLE CREATION
I BELIEVE IN GOD THE FATHER ALMIGHTY,
MAKER OF HEAVEN AND EARTH.
WHAT DOES THIS MEAN?
I BELIEVE THAT GOD HAS CREATED AND ALL THAT EXISTS;
THAT HE HAS GIVEN AND STILL PRESERVES TO ME MY BODY AND SOUL
MY REASON AND ALL THE POWERS OF MY SOUL,
TOGETHER WITH FOOD AND RAIMENT, HOME AND FAMILY, AND ALL MY
THAT HE DAILY PROVIDES ABUNDANTLY FOR ALL THE NEEDS OF MY LI
PROTECTS ME FROM ALL DANGER, AND
GUARDS AND KEEPS ME FROM ALL EVIL;
AND THAT HE DOES THIS PURELY OUT OF FATHERLY AND DIVINE G
WITHOUT ANY MERIT OR WORTHINESS IN ME;
FOR ALL OF WHICH I AM IN DUTY BOUND TO THANK, PRAISE, SERVE
THIS IS MOST CERTAINLY TRUE.





Out of the Past— Into the Future

Interesting information about future nursery and kindergarten materials, a revised church school curriculum, and valuable helps for Sunday school teachers.

J. C. K. Pre
Executive Direc
Department of Christian Educat

No one can really live in the past. Nor can anyone truly live in the future. One person can be much absorbed with the past; another can be deeply involved in matters of the future. We live in the present, but out of the past we can and should gather wisdom and knowledge of inestimable value in charting the future.

In the realm of the spiritual this is profoundly true. Out of the past have come to us vast spiritual treasures. Of these the Word of God itself is the greatest. From generation to generation it has been transmitted, bringing to each succeeding generation the infallible revealed truth of God. Not only that, the insights and spiritual understanding of some of the greatest minds of the ages are ours to draw from and to project into the future.

Our problem is not *what* we are to transmit to coming generations. Rather, it is a question of *how,* in what form or by what method, we can best present the eternal truth to a generation fascinated by all kinds of clever gadgets and preoccupied by absorbing entertainments.

Changes Needed

Modern development in education has brought with it demands for frequent changes in methods of presentation. Textbooks are frequently being rewritten in the hope that teachers will be able to "do a better job." All of this naturally affects the teaching program in the Sunday, vacation, and weekday church schools.

The Board of Christian Education and the Education Office are well aware of the changes going on in the field of education. They are also keenly conscious of the demands for improvements in the church school curriculum and for the application of the latest methods to its teaching materials.

At the same time the members of the Board and of the office staff know that a great many experiments are going on in the field of education. Some of the experimental ideas prove to be of permanent val others are soon discarded because they do not w well. The Board also knows that the revision of a wh series of Sunday school textbooks is a very expens undertaking both for the Church and for our publi ing house. For this reason the Board wants to be v sure that it is "on the right track" before it underta any major revision of the church school textbooks.

Curriculum Revision

As a first step in the direction of better materials, Board asked Concordia College to give Prof. C Narveson a leave of absence for two years to study basic problems involved, and to lay the groundw for a revised or a new curriculum for the chu school. In addition to two years of intensive stu Prof. Narveson has had innumerable conferences w experienced and competent teachers. He brought this highly specialized assignment a background broad Christian knowledge. He was, furthermore professionally qualified educator with much and va experience. The results of Prof. Narveson's efforts be submitted to the Board before he returns to C cordia College in September, and his work will with doubt prove to be a sound and valuable first step.

A Joint Study

Moving in the same direction but from another a is a comprehensive study undertaken jointly with o Lutheran Church bodies. This study will first con itself with the fundamental principles that sh undergird any sound parish education program. objectives and aims of parish education, both ge and specific, are to be investigated, examined, "nailed down." Thus the best possible methods of

A limited number of copies of this issue are available upon request from the Department of Christian Education.

tation will be searched out, tested, and determined. hen these studies have been completed, the hope is at a joint curriculum may be prepared and published at will be superior to anything produced by Luther- s up to this time.

ttle Tots First

third project at this time is the preparation, jointly dertaken by the Board of Christian Education of the LC and the Board of Parish Education of the ALC, nursery and kindergarten curriculum materials, to- ther with parent helps. Miss Della Olson and Miss telle Griffen of our office staff are devoting much ne to this project. Valuable assistance is rendered several teachers, specialists in this field, who work rt time or come in for frequent consultation. All aterials involved are being examined and approved representatives of both the ALC and ELC. If the esent schedule is maintained, the first of the proposed blications should be ready for distribution within a ar.

ne vacation church school series is another significant k in the chain of materials produced to project our ritual heritage into the future. The present materials ve served well, but now they too need revision. For s important undertaking the Board has been fortu- te to obtain the services of Mrs. Walter Person, for veral years curriculum coordinator for the public hool system of Sioux Falls, South Dakota.

op, Look, Examine

r more than twenty years the Board has promoted a urch-wide teacher-training course. To make this as ective as possible, it has prepared the Ten-Week acher-Training Course. By using the distribution fig- es as a guide, we conclude that only about two-thirds our 40,000 teachers and officers of Sunday schools this material. The valuable and practical supple- ntary materials are used by a much smaller group. stors, superintendents, and teachers are urged to ex- ine these materials carefully.

The basic course, *Ten Studies in Biblical History* by . Jacob Tanner, gives teachers an understanding of d's plan of salvation through a panoramic view of Bible from Genesis through Revelation. The com- ion booklet by Ivy Olson, *Make the Bible Live in ur Teaching,* helps the individual use and appreciate Bible and affords specific techniques in teaching it various age levels. The *Instructor's Manual* cor- ates the two textbooks and suggests effective visual s or activities for each session.

ways Learning

e summer institutes for church school workers have ch to offer teachers who are concerned about im- proving their teaching. The one-day circuit institutes planned for this fall will be stimulating and informative. The circuit contact men are putting forth great efforts in program preparation and in promotion of circuit-wide attendance.

The growth of our Sunday school enrollments (now including some 300,000 children and young people) indicates that our congregations are reaching more and more of the children of their respective communities.

The Lutheran Teacher

Since the home is the number one teaching agency, families as well as Sunday school teachers may find **The Lutheran Teacher** of unique value. Among items which may interest parents is a series beginning in October, "Into Green Pastures," about the development of richer Christian lives for children. There are also frequent book reviews and articles on such topics as television, family devotions, and discipline.

Families will also appreciate the articles related to the teacher-training theme for 1956-57, "Make the Bible live in your teaching."

Reading **The Lutheran Teacher** helps parents to understand how Sunday school teachers are trying to do their part in the important assignment of leading young and old to know their Savior better.

To order a yearly single subscription to **The Lutheran Teacher,** send $1.00 to the subscription department, Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minnesota.

This is no doubt due to the fact that many congregational boards of education carry out an annual community or parish survey. A well-organized canvass of the territory of a congregation generally means the enrollment of a number of children hitherto not reached with the Gospel of salvation.

A Popular Project

One group easily forgotten is made up of those living in isolated regions, on the prairies, in the forests and mountain valleys, and not least children that are confined to hospitals and various institutions because they are handicapped or suffering from crippling illness. Many of these are now reached through the children's project, Sunday School at Home by Mail and Radio. The generous support given by our Sunday schools, as well as by individuals and congregational organizations, has enabled the Board to continue this project with the hope of further developing the extension services.

Because the spiritual treasures have come to us out of the past and brought to us all rich blessings, we redouble our efforts to transmit them effectively to the generations yet to come, that they in turn may enjoy the eternal blessings of God's love and saving grace.

To spread its light from age to age
Shall be our chief endeavor.

God's Word—*the Heart of*

The WMF

The Bible is not only the heart of the Women's Missionary Federation, but Bible study is the heart of every WMF program planned according to our suggestions. We know that it is only as we "grow in the grace and knowledge of our Lord and Savior Jesus Christ" that we can hope to serve Him efficiently and effectively. Ours is a two-fold emphasis: a study that results in growth, and growth expressed through Christian service to the local congregation and community.

Recognizing that there is work that only the pastor can do, we seek to encourage our women to lead their own Bible studies in order to relieve him for his work. Assuming responsibility for the teaching of the lesson also encourages spiritual growth and develops a lay leadership that is anchored in the Word.

ALICE SANNE

The Luther League

The Luther League began as a fellowship in the Word. The sustaining power of the youth movement has been a dynamic sharing in the promises of God. It is a post-confirmand training program in the meaning of the Gospel.

Our Biblical theme for this year is *The Increase Christ.* Through the Gospel of John our youth will nourished in fellowship with the risen Christ.

The Promises are the key word for our Bible fello ship in the League program. *Youth Expectant Alu* is the theme of Christ's youth as they are won, he and used by Him.

"Let this be your minimum: 'I can do all thin through Christ who strengthens me,'" a confirma shared in a recent letter. This is the vitality of a you program geared to Scripture.

CARROLL HINDERLI

The LDR

Since 1937 the Lutheran Daughters of the Reformation has stressed Bible study as the center of its program, sometimes in the form of a book study and at other times a topical study. When we have presented a study of the Church or missions, we have also suggested a Bible study on some portion of Scripture such as the Letters to the Seven Churches in Revelation. Usually the study is prepared in detail. Only in two or three instances has the bare outline been given. Studies in I Corinthians and Colossians were purchased from Concordia Publishing House.

A part of every book of programs for the Lutheran Children of the Reformation is given to Bible study, presented by an adult leader. The four books include a study on the Sermon on the Mount, parables on the Kingdom of God, missionary verses in which the child makes the application *Jesus Means Me,* and verses showing that God's promises are for everybody. Currently the LCR program series has studies in the Lord's Prayer.

ARNA NJAA

The Brotherhood

The Bible has been the guide and rule for faith a action in the work of the Brotherhood of the ELC e since its inception twenty-five years ago. It has serv as the basis for developing materials in the Brotherhoo educational program of Bible studies, studies in eve day problems and issues faced by Christian men, and discussions on every phase of Church work and of personal growth.

Personal Bible reading, as well as more formal study of the Bible, is an important emphasis in Brotherhood. With men and boys alike the Word and pra are taught together.

In its work with boys the Brotherhood has be guided by the Bible in relating organized activities a man and boy relationships to the life of the family a the Church. In "bringing Christ to men and men Christ" the Brotherhood finds its commission and inspiration and power for its fulfillment in and throu the Bible.

C. E. JOHNSON

Christian Service Institute 1956

Shirley Barns
Field Representative
Diaconate Commission

was thrilling recently to listen to one of our depart-ntal leaders explain the work being carried on in of the important areas of church service. To be e, we watched statistics mount on the blackboard as talked, but the true spirit of mission was breathed o them, and we were left with an impression of the nificance of each single soul in the great program the Church at work.

t is this type of thing that the members of the ristian Service Institute experienced throughout the ek of departmental studies, the last in a series of inars that made up the second annual summer gram June 11 to July 27.

Alike for deaconess candidate and lay student pre-ing for service in nursing, parish work, church ool, or as a member of a congregation, the Institute was an enriching experience in Christian education. In seven weeks the members studied the story of the Christian Church in history, doctrine, practical life, and departmental service.

Two weeks of intensive study in Romans, Amos, and Hosea laid the foundation for the entire course. Thirty hours were spent in concentrated study of the Word of God. This was the basis for the nearly thirty hours of lecture in the next two weeks pertaining to the doctrinal structure of the Lutheran faith and the Apostles' Creed.

Half that time (fifteen hours), devoted to the ELC synod, led the students to a finer appreciation of the struggles and the advance of the Norwegian Lutheran Church in America. Studies in Christian ethics helped them gain a more clear insight into their responsibilities as members of the Body of Christ in a world needing the Christian witness.

Because understanding of one's self is basic to an understanding of the problems of others, a special practicum in visitation and counseling was offered. Twenty-one hours of lecture were combined with a number of hours of visitation in a parish and a hospital.

Seven weeks provides a rather amazing total number of hours for the type of theological orientation which, added to professional training for service in church vocations, can be valuable preparation for rich stewardship.

In these days, when the Church is realizing keenly the need for lay service on the professional level, I believe that the Christian Service Institute offers a type of program that can meet that need.

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e Family

tinued from page 823)

mmunity. Helping families become better equipped their teaching function as priests of God is most tegic. It vitalizes the Church and is the only way to et effectively the modern trend toward secularization. One spiritually strong Christian family in a block is rth a dozen sermons. The effectiveness of the Church letermined largely by what happens in the family. A tor who centers his ministry on the family gives the pit more power and finds a new perspective.

rent Guidance Program

ere are also more important implications for the me. Father and mother need training for their task. ey can teach only that part of the Bible that they mselves know. They will need to be well acquainted h the Scriptures to answer the spiritual questions of ir children.

The most potent visual aid is to be found in the racter and example of father and mother. But this s for the development of clear convictions on Christian doctrine. It also calls for insights into how children grow toward God. Parents need to know how to teach a child to pray, how to develop love for missions, how to tell and apply Bible stories. These things do not come natural even to Christian parents. They need to understand children as they pass from one developmental stage to another.

Christian parents need to be equipped to give their children these fundamentals:

- **An understanding of God and His love and care**
- **God's holy Law, the Ten Commandments**
- **God's Word, the holy Scriptures**
- **The skills of worship (Bible use and prayer)**
- **The way to forgiveness in Jesus Christ, the Savior**
- **Fellowship in a Christian congregation.**

Above all, father and mother need a common faith, that is, unity in religion. Where there is disagreement in matters of religion, Christian child training suffers severely. The spiritual tone of the home, the purpose of the homemakers, is vital. Parents are called by God to nurture souls for heaven. They are to give life itself a spiritual, Christian meaning.

New Lutherans

Pictured above are recently confirmed members of Trinity Lutheran Church, San Francisco. Left to right: Sergei Bobroff, Mrs. Paula Venta; Mrs. Alexandra Kennberg, and Vambola Hiiesalu. On the extreme left is Warren L. Heggem, pastor loci, and on the right, Pastor Karl Lipping, Estonian evangelist of the ELC.

Several weeks ago at Trinity Lutheran Church in San Francisco, a group of Greek Orthodox Church members became Lutherans. Among them was a Greek Orthodox priest from Estonia. They were confirmed by Pastor Warren L. Heggem and Pastor Karl Lipping, Estonian evangelist of the ELC. The new Lutherans expressed a sincere desire to be confirmed into the Lutheran faith after they attended English and Estonian services at Trinity Lutheran and were instructed in Lutheran doctrine by Pastor Karl Lipping.

At the same time they were deeply moved and influenced by the real Christian love of the Lutheran Church in helping and guiding refugees in their new life in the United States.

The former priest, Vambola Hiiesalu, was born in the year 1912 in Estonia. He attended the seminary of the Greek Orthodox Church at Petseri, where the famous Greek Orthodox monastery is located. In Estonia, the Greek Orthodox Church is of Russian background. Its membership is about 10 per cent of the entire population. Vambola Hiiesalu was ordained in 1937 and was installed to serve as priest of the Estonian Greek-Orthodox Congregation at Haanja-Plaani in Estonia. During World War II, he lost his wife and went through many hardships and difficulties, but the Lord was with him and protected him everywhere. After the war he served the Estonian Greek Orthodox people in different camps. Before immigration to the United States, through the channels of Lutheran Refugee Service, he was employed by the Lobor Service Company of the United St Army in West Germany. Now the former priest working for an electric factory near San Francisco. is studying English and plans to enter Luther Th logical Seminary in the near future. He says, " Lutheran Church and its doctrines are the most nea way for my soul to the Lord and the most surest v toward the everlasting life."

Another new Lutheran, Mr. Sergei Bobroff, p lisher, poet, and patriotic songwriter, was born in 1 in St. Petersbourg, Russia. In World War I, he was commander of a Russian motorship after graduat from the Russian Naval Academy. Later, he wa farmer in Finland at Karjalan-Kannas until this of Finland was occupied by the Communists. He im grated to the United States about ten years ago. H now a citizen of the United States, and is a civil defe warden in San Francisco. His patriotic songs, "Sta Banner," and "Flower of Freedom," were preser during the 1956 Flag Day Festival at San Franci Before joining Trinity Lutheran, Mr. Bobroff was ac in the laymen's movement of Holy Trinity Cathedra the Greek Orthodox Church in San Francisco. He be an active member of the Lutheran Church.

Mrs. Alexandra Kennberg was born in St. Pe bourg, Russia. She was an artist in the Russian The first in St. Petersbourg, and later in Tallinn, Est

Mrs. Paula Venta was born in Estonia. She has children, Kadrin, four years, and Ants, seventeen y both baptized in the Lutheran faith. Mrs. Kennberg Mrs. Venta entered the United States under the prog of the Refugee Act of 1948.

The new members of Trinity Lutheran are happy thankful for the privilege of being members of Lutheran Church.

lot by Fits and Starts

Harold B. Kildahl

THE THIRTEENTH SUNDAY AFTER TRINITY
August 26, 1956
Text: Luke 10:23-37

d an old Scotsman to David Livingstone: "Now, , make religion the everyday business of your life l not a thing of fits and starts." Good advice? Of rse, for if the Christian religion is not in the very rt of life it isn't of very great consequence.

or that reason I would like to have you see that the y of the Good Samaritan was told to a certain n—a certain lawyer. It was a direct answer to a stion, one that has certainly disturbed a lot of folks. s the question, "Who is my neighbor?"

Having told the story to clear up the question and leave no shadow of doubt in the mind of the in- ring lawyer, the Lord Jesus Christ put the clincher it, so to speak, by saying to him: "Go thou and do wise." He made it a matter of personal respon- lity and personal concern. There wasn't even the t of organization in the admonition, nor any sug- tion of "letting George do it." It was the person, the n, the individual who was to "do likewise."

like that. I think that is a logical extension of the that Christianity is concerned with persons—with ividuals, not with groups. It certainly puts the finger the Christian, doesn't it? On you, for instance?

n our day we like to organize everything. There is old legend that speaks of the devil surveying the gious situation in the world and then coming to onclusion: "Yes, there are a few who have caught spirit of true religion, but I will help them organize nd that will surely keep it under control and grad- ly kill it." This is going pretty far, but there is a t glimmer of truth in it. For if we are to contribute ollar a year to Lutheran Welfare and hope that the anization will take care of our neighbors; or if we to give rather grudgingly "our apportionment" and e thereby to keep our neighbors well supplied with warmth of Christian love, our neighborliness be- es neighborliness by remote control. This is the e temptation in our day—organized love in the mmunity Chest, organized missions in the Board, anized stewardship in the Every Member Visit, and anized Christian life by conformity to prescribed ndards.

t would be well for us to face up to the matter of own personal Christian faith and love and life. Is e some responsibility that is peculiarly mine? "Go u and do likewise" is a good word of admonition, you with faith beating high and love pulsing warm y the love of Christ Jesus to your fellowmen—and by fits and starts. Amen.

Resolution

Adopted at the Extraordinary Meeting which took place on Sunday, the 1st of July, 1956, at the Polish Lutheran House, 11, Leighton Crescent, London, N. W. 5, with the participation of:

The Consistory of the Polish Evangelical-Lutheran Church in Exile,
The Church Council,
The Committee of the Association of Polish Protestants in Great Britain,
The Association of Polish Women Evang.
Lutherans in London, and numerous members of the Congregation.

*

Deeply shaken by the tragic news reaching us from Poznan and from Poland in general, about the uprising, in which so much blood has been shed by our brothers and sisters in their struggle for freedom and for bread, we, the representatives of the Polish Evangelical Lutheran Church in Exile, pay homage to the fallen in battle and give expression to our firm conviction that their blood will not have been shed in vain.

The Polish people—in utter desperation caused through years of oppression—have in Poznan risen in bloody revolt, in protest against the inhuman suffering imposed upon all the countries behind the Iron Curtain by a foreign tyranny.

We fully believe that this revolt, born of despair of our kith and kin, will find understanding, sympathy, and support in the hearts of the whole free world, inasmuch as the right to freedom and to daily bread is mankind's due and should be safeguarded by all mankind in common.

If the free world remains deaf to this protest, all hope for freedom and peace will be buried for ever.

There is still time for the free nations of the world to take a firm and decisive stand. Our brothers in Poznan, facing death, cried, "We do not want to be slaves."

May God Almighty inspire the free peoples of the world to raise their voices in defense of the persecuted Polish nation and of the other nations behind the Iron Curtain. Is there anybody who, at such a moment, could repeat after Cain, "Am I my brother's keeper?"

EDITOR'S NOTE

This Resolution regarding our sorely pressed brothers and sisters in the faith in Poland was received from the president of the ELC just after the shops at Augsburg Publishing House had closed for the summer vacation. We were, therefore, powerless to give it the immediate publicity it should have had. Even after this unfortunate delay, however, we feel that our readers should see it. The plea for the prayers of all for these persecuted friends is as valid today as it was when the Resolution was adopted, nearly two months ago.

Meditations for the Family Altar

J. R. Heste

TOWARD THE FOURTEENTH SUNDAY AFTER TRINITY

The Epistle: Galatians 5:16-24 **The Gospel: Luke 17:1**

Monday, August 27
GOOD FRUIT
Read Galatians 5:16-24

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law.

To live in such a way that I should bear such fruit! This is a high resolve, and one not out of reach. The secret is with the Spirit. Live by the Spirit and these are the fruits that follow. And there is no law against them.

This was the fruit of the life of our Lord Jesus. He went about doing good, it is said. People loved Him. The only ones who hated Him were those who had something evil to hide. Jesus was not killed for His good fruits; He was killed because of the evil fruits of men.

In this life of mine I *must* bear good fruit. Every part of my life must be infused with the Spirit so that every thought, word and deed will be a reflection of Christ.

Make me Thine, O God, and fill me with Thy Spirit. Let the fruits of my faith come forth with abundance. Amen.

Tuesday, August 28
WITNESS
Read John 15:17-27

"But when the Counselor comes . . . he will bear witness to me; and you also are witnesses."

To witness is to tell. It is to give an account of what you have seen and what you know about a certain thing. Jesus is not without witness. The Holy Spirit makes Him known to us. Not only what we hear in sermons, nor alone by what we read in the Bible. It is the Spirit that brings the witness through the Word.

But we are witnesses, too. We also must tell; we must pass it on. And this is not an activity set aside for given places or times. It goes on at all times and in all places.

The word "witness" often summons up the mistaken notion that it is a speech. It can be that, of course, but it is more than that. Your witness goes on every day. What you say to people and how you say it, whether you are inviting others to church or talking about the price of potatoes, is witness. Your Christian faith, or lack of it, always shows in all you do.

Wednesday, August 29
NOT FOR SOME
Read Romans 8:1-11

There is therefore now no condemnation for those who are in Christ Jesus

There is condemnation, and wh terrible thing it is! To be lost from separated from His love and mercy, w out hope. This is the state of those do not have forgiveness; it is the of those who are "under the Law." the state of those who are sinners, not forgiven sinners.

But there are some who do not under condemnation. They are not from God. They are not separated His love and mercy, and they are without hope. The reason they are from condemnation is that they a Christ Jesus. He has set them free.

Do you know what this is? Has it your experience to have your sins given? Do you see in Christ your Savior, and the solution to your de problem?

How many there are who have no come to grips with this most impo matter. God stands ready to receive set free those who come to Him.

Thursday, August 30
A FOOLISH QUESTION?
Read John 5:1-14

When Jesus saw him and knew that he had been lying there a long time, he said to him, "Do you want to be healed?"

What an unnecessary question Jesus asked this man! Perhaps you have often thought that when you have read this account. Surely Jesus knew that this man had been lying there all those years and that there was only one thing this man was dreaming of, to get well. How foolish, foolish, then, to ask him if he wanted to be healed!

But no. Jesus operates according to desires. There are many sinners who have been sinners for a long, long, time, and Jesus knows it. But He does not come to sinners and say, "I am going to forgive you, whether you like it or not." It does not work that way. Forgiveness is granted where it is wanted, and where there is repentance it is wanted.

Therefore, just as Jesus asked the impotent man whether he wished to be healed, so also sinners are asked if they wish to be healed of their sin. If they cry, Yes, there is forgiveness and restoration.

Friday, August 31
A FEW
Read Revelation 3:1-6

"Yet you have still a few names in Sardis, people who have not soiled their garments; and they shall walk with me in white, for they are worthy."

There have always been a few people who have been faithful to God. In the Old Testament there were times when the few could be numbered on the fingers of two hands. During the time of the Prophet Elijah, it was the remnant, the few who had not utterly deserted God. No matter how bad things appear to be on the face of the earth, there are always some firm believers to be found.

True Christians avoid being smug about this. While they are sorrowful over the carelessness of people, especially those who have had rich opportunity to be true believers, they are thankful to God that they themselves are, by grace, true Christians. Often a Christian finds himself so much alone in a godless world. This aloneness is not always easy to face. Yet, to be at peace with God is better than to be at peace with the world.

Saturday, September 1
WHAT HAVE YOU DONE?
Read Luke 4:23-30

And they rose up and put him ou the city. . . . But passing through midst of them he went away.

The people of Jesus' home co gave Him a poor reception. At one p they drove Him out of town and of the people had it in mind to th Him over a cliff. They were anxiou be rid of Him altogether. But Jesus w not let Himself be done away with. "P ing through the midst of them he away." His time was not yet come.

The point is you can't get rid of J He may be ever so close to you at time in your life, yet you may have cided against Him. There are those have tried to dismiss Him entirely their lives. They are what they themselves, free thinkers, agnostics, ists. But they cannot harm Jesus, cannot get rid of Him entirely. So as there is life you have to deal with

For the sake of your soul, your and your happiness, accept Him into life. Then you will have peace with

lere and There on the Christian Front

Edited by Raymond M. Olson

VERTISING CAMPAIGN TO PPORT HIGHER EDUCATION

e Advertising Council in New York l conduct a nationwide campaign the press and other mass media for purpose of arousing public interest and support of American higher cation—private, sectarian, and tax-ported. Frank W. Abrams, chair-n of the executive committee of the ncil for Financial Aid to Educa-, which is sponsoring the campaign, de the announcement.

Dr. Hubert C. Noble, who attended conference as a representative of Commission on Christian Higher ucation of the National Council of urches, said in an interview that the paign, scheduled for 1957, will be thusiastically welcomed by all who eve in Christian higher education." It may help dramatize the question Christian higher education in such a way that churches and church people will recapture their concern for it," he said. "All the early colleges in this country were church-related. We have let that deep interest lapse." He said the campaign challenged the churches to "help their people see the importance of all higher education—public and private—and particularly the importance of their Christian colleges."

PLAN TO ENLIST SUPPORT FOR MISSION WORK

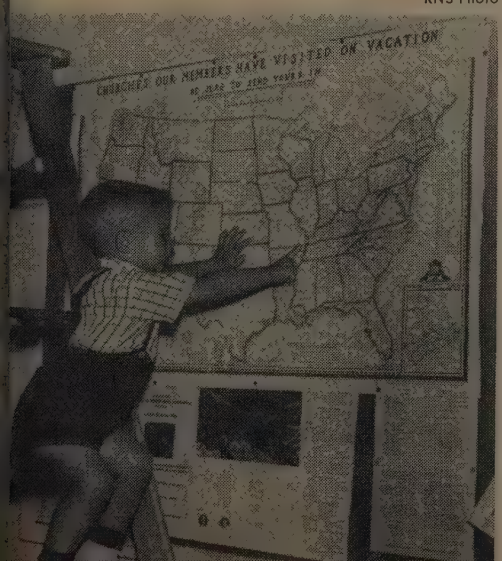
A concentrated campaign to combat the "apathy and ignorance" of parishioners toward the world missionary movement was called for by the annual Silver Bay Conference on the Christian World Mission. Some 560 clergymen, church leaders, and laymen urged the crusade to bring church members "a picture of the revolutionary world and the urgent need for mission work in it."

The campaign was needed, they said, because:

1. Churchgoers must realize that mission work is a vital part of Christianity, or risk having their local churches become "self-centered and stuffy."
2. Christian mission work today is being challenged by Communism, nationalism, anti-white and anti-western sentiment in Asia and Africa.
3. Local Christians, "asleep to the revolutionary world, haven't even fully realized the seriousness of the racial problem in their own land."
4. American churchgoers must wake up to the fact that they are not the center of the Christian universe and that indigenous Churches with millions of members are thriving in non-white and non-western lands and are sending out missionaries of their own.

ationing members of Eastminster Presbyterian Church, xville, Tennessee, send back bulletins from churches they nd instead of greeting cards. As the bulletins are ived by the home church, red-topped pins are stuck in vacation map" on a wall in the sanctuary. In this photo, -year-old Gray Lloyd points a chubby finger toward eboro, N. C., where he and his parents spent their ation and attended services.

RNS Photo



RNS Photo

This oil painting of a Negro Madonna and Child was dedicated at St. Philip's Episcopal Church in New York. Shown with it are the Rev. Shelton Hale Bishop, rector of the church, which has the largest Episcopal congregation in the world; and Mrs. Irma DeNagy of Pleasantville, N. J., who painted the picture. St. Philip's has 3,871 communicants, of whom more than 90 per cent are Negroes.

Within the E.L.C.

PERSONS

The following pastors have accepted new calls—

H. Peter Waldum, from Rhame, N. Dak. to Livingston, Mont.

H. P. Walker, from the Hitterdal-Northland parish, Iola, Wis. to Ettrick, Wis.

Marvin A. Johnson, from Clam Falls, Wis. to associate pastorate, United Lutheran Church, Grand Forks, N. Dak.

O. A. Langehough, from St. Ansgar, Iowa, to Home Mission congregation in Vancouver, Wash.

Lloyd G. Refsell, to teach philosophy and Greek at Dana College, Blair, Nebr.

Norbert L. Jolivette, from Almont, N. Dak. to Wallingford, Iowa.

Vernon E. Holte, from Navy chaplaincy to Christ Church, East Meadow, Long Island, N. Y.

DISTRICTS

Eastern

Stoughton, Wis. Martin Luther Children's Home observed its annual "Festival Day" on July 15. Guest speaker was Dr. Fredrik A. Schiotz, president of the ELC. Other participants were Pastors Neil T. Eckstein and J. R. Hestenes, and the superintendent of the home, H. Roderick Daniels.

Cleveland, Ohio. Our Savior's Rocky River Church, parish of the Rev. Arvid H. Thorson, received 20 new members on July 22. During the last eight months, 113 new members have joined the congregation, a 25% increase in membership.

Sand Creek, Wis. Our Savior-Hay Creek parish helped Pastor and Mrs. H. B. Bestul celebrate their 25th wedding anniversary on July 22. A substantial money gift and a large album containing pictures of parish events were presented to the Bestuls.

Northern Minnesota

Fertile, Minn. Sundal Church, parish of the Rev. Thomas Gabrielsen, celebrated its 75th anniversary June 30-July 1. The festivities began Saturday evening with a Luther League service, Dr. A. E. Hanson, president of the Northern Minnesota District being the speaker. On Sunday the Rev. O. A. Jacobson, a former pastor of the parish, preached at the morning worship, and the Rev. P. M. Bratlie, Fergus Falls, Minn., preached at the afternoon service.

McIntosh, Minn. Our Savior's Church, parish of the Rev. Harry C. Molstre, held a spiritual emphasis week July 8-11. At different times, the guest speaker, Dr. Oscar C. Hanson, addressed various groups such as youth, men, and women.

Southern Minnesota

Austin, Minn. On July 22, the Missionary Guild of St. Olaf Church sponsored an open house in honor of the 25th wedding anniversary of the senior pastor of the church, the Rev. Arthur L. Swenson, and his wife. A week later St. Olaf Church installed its new visitation pastor, the Rev. Melvin E. Hauge, former pastor of Nazareth Church, Chicago.

South Central

Cylinder, Iowa. Ground was broken on July 8 for a $55,000 social-educational building for St. John's Church, parish of the Rev. Harold Norheim. The brick and steel building will be 95 feet long and 45 feet wide; it will contain ten Sunday school rooms and a social hall seating 200.

Decorah, Iowa. Canoe Ridge Church celebrated its fiftieth anniversary by holding three services on Sunday, August 12. Guest speakers were: Dr. V. T. Jordahl, president of the South Central District, and Pastors W. A. Scarvie and N. O. Dversdall. The Rev. Donald G. Lee is pastor of the parish.

North Dakota

Williston, N. Dak. Our Saviour's Church, served by the Rev. Peter N. Tengesdal, has broken ground for the erection of a new church building. The vice president of the North Dakota District, Dr. C. B. Nervig, officiated at the rite.

Northwood, N. Dak. Northwood Church, parish of Dr. Arthur H. Rholl, held a reception on Aug. 5 in honor of the golden wedding anniversary of the Rev. and Mrs. Olof Olson, and his approaching 89th birthday.

South Dakota

Aberdeen, S. Dak. Scandinavia Church, parish of the Rev. R. J. Paulsen, celebrated its 75th anniversary June 9-10. Guest speakers were: Dr. L. N. Field, professor at Luther Theological Seminary, St. Paul; two former pastors of the parish: H. O. Scobey, Golden, Colo., and H. A. Oerke, M waukee, Wis.; and a son of the gregation: the Rev. W. A. Hunst Grenora, N. Dak.

Pacific

Tacoma, Wash. The new Midla Church held its first service on Aug 12. The pastor, the Rev. Wesley Tol son, had been doing preparatory w in the Midland section of Tacoma several weeks preceding the serv This new church is sponsored by Be lehem Church in Tacoma.

Canada

Lethbridge, Alberta. Preparatory the formation of a congregation in t city, a parsonage is now under c struction. By November 1, when parsonage is expected to be ready, construction of a first unit chu should be under way.

Melville, Sask. Organization w for the formation of a new congre tion in this city is progressing stead

Fort St. John, B. C. Peace Church planning to sell its present property order to move to a better location. T congregation, which is now connec with Grace Church in Dawson Cre may soon become a separate parish.

OBITUARIES

N. N. Hageness

Nels N. Hageness, for 50 years member of Messiah Church, Tacor Wash., and for 15 years a member the Pacific Lutheran College boa died on June 7 on his 84th birthd The Rev. A. L. S. Mathre officiated the funeral on June 12. Born in Stav ger, Norway, Mr. Hageness came the United States when he was n years old. He was a graduate of C cordia College, Moorhead, Minn., a taught for a number of years at Sc dinavia Academy, Pacific Lutheran C lege, and Columbia College, Ever Wash. He is survived by his wife son, two daughters, five grandchildr and six great-grandchildren.

Mrs. Axel T. Blom

Mrs. Naomi Hougaard Blom, w of the Rev. Axel T. Blom, associ pastor of Grace Church, Eau Cla Wis., died on July 9 in her 40th ye Pastors Marcus Gravdal and G. Thompson officiated at the fune services on July 11. Naomi Houga was born in Suring, Wis. on March 1917, and was married to Pastor Bl in 1939. Prior to their coming to Gr in March of this year, the Bloms h

ved parishes in Navarino, Oconto lls, and Strum, Wis. She is survived her husband, a son and a daughter, parents, four sisters, and four thers.

ANNOUNCEMENTS

Wanted—competent and experienced retary for Church administrative of-. Applicant must reside in Chicago-d. Salary commensurate with ability. rnish details on previous employ-nt and qualifications. Write **Luther-Herald,** 426 So. Fifth St., Minne-lis 15, Minn.

About 94 Lutheran Hymnaries, mu- edition, available at $1.10 a copy, tage prepaid. Emmanuel Lutheran urch, 11919 Oxnard Street, North llywood, Calif.

Small parish in Northern Minnesota nts a church bell, an altar rail, and windows. Contact the Rev. Edwin nderson, Clearbrook, Minn.

Holden Church, Kenyon, Minn., will ebrate its centennial on Sept. 23, t. 7, and Oct. 21. Among the guest akers will be Dr. Fredrik A. Schiotz d Dr. Alvin N. Rogness.

CHANGE OF ADDRESS FOR ELC PASTORS

Wallace Aos, Ettrick, Wis., 8-1-56
N. A. Berntson, Holmen, Wis., 8-1-56
ames D. Christensen, 3622 Aldrich Ave. Minneapolis, Minn. (Temp.) 8-1-56
. E. Christopherson, Menno, S. Dak., 0-56
Norman Engebretson, 233 Corkwood St., lejo, Calif., 8-1-56
. A. Fretheim, 737 Front St., Albert Lea, n., 8-1-56
dward C. Goetz, Box 723, Powell, Wyo., -56
ussell Halaas, 216 Brooks, Missoula, nt., 8-15-56
Conrad Halvorson, Ft. Dauphin, Madagas- 8-1-56
ars J. Heggem, R. 1, Box 336, Manchester, H., 8-1-56
Vernon E. Holt, 757 Bellmore Ave., East adow, N. Y., 8-12-56
. P. Hulterstrum, Iola, Wis., 8-5-56
. C. Jenson, Humbolt, Iowa, 8-5-56
Luther B. Keay, 60 Cottage Place, Allen-, N. J., 8-1-56
elmer C. Knutson, Woodville, Wis., 8-56
. K. Malmin, Parkland, Washington, 8-56
Ralph H. Moe, c/o Trinity Lutheran urch, Inglewood Ave. at 130th St., Haw-rne, Calif., 8-1-56
. O. B. Ness, 510 N. 11th St., Monte-o, Minn., 8-19-56
A. C. Odden, Palmyra, Wis., 9-1-56
Arthur K. Odden, 2856 Petaluma, Long ch, Calif., 6-1-56
oel Olberg, 1718 Michigan St., Fairfield, if., 8-1-56
A. N. Olson, 833 Summit Ave., St. Paul k, Minn., 8-1-56
oel T. Pederson, Enderlin, N. Dak., 8-1-56
C. P. Rasmussen, 11510 S. W. 28th Ave., Seattle, Wash., 8-10-56
L. G. Refsell, c/o Dana College, Blair, Neb., 9-1-56
Opie S. Rindahl, 1525 N. 4th St., S. St. Paul, Minn., 8-1-56
W. O. Rindahl, Eshowe Training College, Eshowe, Natal, S. Africa, 8-1-56
L. T. Runestad, 2700 N. Harlem Ave., Chicago 35, Ill., 8-1-56
B. W. Smith, 2006 W. 65th St., Seattle, Wash., 8-5-56
Richard W. Solberg, 226 W. 26th St., Sioux Falls, S. Dak., 7-25-56
Harold E. Sutter, Petersburg, Minn., 10-22-56
Peter L. Swiggum, Whalan, Minn., 8-26-56
Jersing Thompson, c/o Joyce Thompson, 511 S. Elm, Owatonna, Minn., 7-1-56
Roger Veum, 305 Balsom St., Ridgecrest, Calif., 8-1-56
Richard Waag, 310 E. 1st Ave., Plenty-wood, Mont., 8-1-56
Gerald C. White, Kalispell, Mont., 8-19-56
A. H. Amundson, Plains, Mont., 7-1-56
E. R. Anderson, 4344 Hillcrest Circle, Madison 5, Wis.
Marvin A. Johnson, c/o United Lutheran Church, 324 Chestnut Ave., Grand Forks, N. Dak., 8-15-56
Edw. Livingston, 1709 Irvine Ave., Bemidji, Minn., 6-30-56
L. M. Redal, 1120 Eldorado Ave., Klamath Falls, Ore., 9-9-56
T. S. Severtson, 3rd Marine Air Wing, Marine Corps Air Station, El Toro, Calif., 8-10-56
Richard M. Vordale, c/o Miss Janice Vordale, 138 Gonzalez Drive, San Francisco, 27 Calif., 8-1-56
H. Peder Waldum, 605 E. Lewis St., Livingston, Mont., 8-1-56
H. P. Walker, Ettrick, Wis., 9-1-56
T. F. Braaten, 112 Orchard, Northfield, Minn.
P. O. Hyland, 1335 Keston, St. Paul 8, Minn.
Leroy Johnsrud, 1329 Keston St., St. Paul 8, Minn.
Harold Martinson, Tao Fong Shan, Shatin, Hongkong, 9-1-56
K. L. Norlie, Behara, Madagascar
O. Kenneth Stenberg, 10 Lincoln Lane, Northfield, Minn., 8-15-56

NEWLY ORDAINED ELC PASTORS

Paul O. Forsberg, Mt. Vernon, S. Dak., 6-1-56
Carl W. Johnson, Jr., 41 Wachusett St., Worchester, Mass., 7-9-56
Luther J. Larson, Larslan, Mont., 7-15-56
Cyrus L. Solberg, Astoria, S. Dak., 8-1-56

Parish Conservation Service

(Formerly The Placement Service)

The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

160 acre farm, Floyd Co., Iowa, by owner. In ELC church community. High grade land, tiled; good buildings. 475-1A

80 acre farm, near Forest City, northern Iowa. Improved buildings. 475-2A

140 acre farm, Winnebago Co., Iowa, 124 acres in crop land. 7½ mi. to town, 3½ mi. to Lutheran church. Well improved buildings. 475-3A

160 acre farm, complete set of buildings, 2 story frame house, fully insulated. Very good land, level to gentle rolling, good drainage; about 125 a. can be plowed. Well fenced. Same owner for 27 years, never rented. Owner retiring. 1 m. to Decorah, in northeastern Iowa. School bus by door. Will sell full 160 or 80 acres with the buildings. 475-4A

80 acre all-modern dairy farm, eastern Minnesota. No sand. Good roads, near schools and Lutheran churches. Additional land can be rented or purchased. Price—$12,000; terms $1,500 down, $1,500 on possession, balance in 3-10 years. Will consider more down payment. Immediate possession. 475-5A

160 acre farm, northwestern Minnesota. 60x40 barn, attached silo; hen house; granary, garage, 5 room house, deep drilled well. REA, on school bus route. Also 160 acres 1½ mi. from home place, nearly all under cultivation. Will sell both units together or home place alone, with or without growing crops. $18,000 without crop; some terms. 475-6A

412 acre farm, Polk Co., Minn. 3 mi. to village with Lutheran church. 475-7A

400 acre central Minn. farm, 360 a. in field, perfect lying land, 6 room modern house, barn, 2 silos, hog house, other buildings. On hardsurfaced road, 2½ mi. to good town with 2 Lutheran churches. Price—$75 per acre. 475-7A

260 acre farm in Red River Valley, 240 acres cultivated. REA. Gravel road, on mail and school bus route. 2 mi. to town and Lutheran church. Good 7 room house, basement, good barn, granary, chicken coop, soft well water. 475-8A

200 acre stock farm on good, gravel-surfaced county road, in western Minn., 6½ mi. to Morris. Complete set of good buildings, modern plumbing and bath in house. On mail and school bus routes. ELC church in Morris. 475-9A

Improved 183 acre farm, Renville Co., Minn. Modern 3 bedroom house, good barn, silo, granary, corn crib, chicken house, steel bin, good well. Land tiled, 165 a. crop land; 7 acres hay (alfalfa), 5 acres pasture. Fall possession. 475-10A

314 acre farm, with buildings, on highway in Nelson Co., northeastern North Dakota. 220 a. crop land, balance hay and pasture. Good heavy soil. Near two ELC churches. 475-11A

Acreage with all-modern 7 room house, gas heat, adjoining city of Canton in SE So. Dak. Out buildings in good repair. 8 acres good fertile land. Owner selling on account of poor health. 475-12A

80 acre farm in Vernon Co., SW Wisconsin. 4 mi. to town on gravel and hardsurfaced roads. 3 Lutheran churches in town. Land in high state of fertility. Modern insulated house, REA, barn, machine shed, other buildings. On milk and mail route. Fall possession or as arranged. 475-13A

Nice clean 120 acre farm, 2 mi. from Lutheran church. Dandy buildings, very good land. Modern house, bath, and heated. Steel equipped barn. Price only $15,000; terms. Central Wisconsin. 475-14A

80 acre farm with 9 room house, beautiful steel equipped barn, 2 good silos, ¼ mi. from town and Lutheran church. Must be seen to be appreciated. $13,000 for everything. Central Wisconsin. 475-15A

82 acre farm, west central Wis. 47 acres under plow. Farm and buildings in excellent condition. 3 bedroom modern house with bath, basement, barn, cement silo, 3 car garage, other buildings. Well located on state highway. Near 2 Lutheran churches and grade and high school, good bus connections. Will sell house and a few acres separately if necessary. 475-16A

120 acre farm. Polk Co., Wis. Good producing heavy soil, grade A set up. Good buildings, near Lutheran church, 5 mi. to nearest town on black top road. Price—$8,500. 475-17A

Homes

Year-round home for sale in Ephraim, in northeastern Wis. 1¼ mi. to Lutheran church. Price—$5,250. 475-18B

Story and a half home, only 4 yrs. old, with garage, in Whitehall, Wis. Lot 60x110. Oak woodwork, birch cabinets, hardwood floors in bedrooms, carpeting in living room. 1 blk. to Lutheran church and school. Immediate possession. Owner leaving town. 475-19B

Businesses

Only barber shop in a good west central Minn. town of 500. Present owner wants to retire. 475-20C

Cafe building for rent or sale in southeastern North Dakota. Good brick building, good school, strong Lutheran community. 475-21C

Modern cafe, 2 horseshoe counters, 26 stools, stainless steel equipment, best location in town, western Minn. In business 30 years, owner retiring on account of old age. 475-22C

Restaurant with living quarters up, only one in small thriving community in NW Wis. on the Red Cedar River. Owner must sell on account of poor health. Strictly Lutheran. Good location, ideal business for the right party. 475-23C

Store building in northern Minn. Lutheran community. Good location. Suitable for groceries, dry goods, or general merchandise. Brick bldg. in good repair. Price—$4,000. 475-24C

Modern cheese factory and living quarters, southwestern Wis. 15,000 lbs. milk in flush and good run of milk in winter. Will sacrifice if sold immediately. Few mi. from ELC Lutheran church, very nice community. 475-25C

Ready Mix Concrete Plant, northern Iowa. Owner has other business interests. 475-26C

Good garage, machine, tire shop and service station business. New bulding; a good investment for someone. Scenic western Montana, friendly community. ELC church. 475-27C

Farm implement and hardware business. IH, New Idea, Jamesway, Skelgas and other valuable contracts. 54x90 two story building, gas heated, Excellent store traffic. Lutheran church in community, northeastern Iowa. Dissolving partnership. 475-28C

Good hardware store in a progressive southern Montana town. Inventory around $17,000. Terms can be arranged. 475-29C

Hardware and appliance store, western North Dakota, near oil fields. Only one in town. Clean stock. Ideal place for lumber yard in connection. Building, lots, inventory. Lutheran community. 475-30C

Good all-modern house, 8 sleeping rooms, 2 room apartment, garage, on 2 commercial lots, main street, in southern So. Dak. Used for hotel or permanent rentals. Very fine for home for the aged. 475-31C

17 room motel and 2 three room duplex in SW So. Dak. town. Good downtown location, well kept up. All modern, rentals furnished. Possession at once. Good tourist town. New automatic gas furnace. On good level commercial lots. 475-32C

Sporting goods, men & boys wear, shoe store, in Puget Sound area of Washington. Growing town in farming and industrial area. Ideal climate. Clean stock and fixtures. Good lease, low overhead. Ideal family business. Lutheran community. 475-33C

FOR RENT

Apartment with living room, dining room, kitchen, 2 bedrooms and bath, located in south Minneapolis. All utilities furnished, except light. Close to shopping center and bus line. Near Lutheran church. Available Sept. 1. Middle-aged couple preferred, who would be caretakers. 475-34B

WANTED TO RENT

Farm wanted in western part of North Dakota or western Montana. Will furnish machinery. Would like to take over about October 1. 475-35A

Luther Seminary student and wife desire 4 room unfurnished apartment by Sept. 1 in Twin Cities within reasonable distance of the seminary. Would consider something on a caretaker basis. 475-36B

POSITIONS WANTED

Two women would like work as 1st and 2nd cooks in a large home for the aged in Minn. or Wis., maybe So. Dak. Experienced, both in good health and willing workers. 475-37D

Wife of seminary student desires part-time parish work in Twin Cities. Available early September. 475-38D

Woman would like housekeeper-companion position for adults in Christian home in Minneapolis. References. 475-39D

Woman would like to be companion to some nice Christian woman living alone, help with housework, drive a car if necessary. Prefer south Minneapolis. 475-40D

Respectable Lutheran middle-aged widow wants housekeeping position for single adult in country or city home. Capable of taking full charge of work. Give full information in first letter. 475-41D

Housework wanted on modern farm or in town in North Dakota or Minn. No invalids. State wages and details. Can start at once. 475-42D

Teacher, 10 yrs. experience, wants position teaching high school English or vocal music in middle or western Minn. Prefer ELC community. B.A. from Concordia. 475-66D

Young man wants full time position as Director of Music in a Lutheran church. B.A. from Luther: music and English majors, organ major instrument. 18 mos. experience with Lutheran chaplain. Secretarial experience: willing to work part-time in church office. 475-43E

37 yr. old Lutheran, life-time farmer desires job in or near college town. Life-time experience and special interest in chickens. 1 yr. experience as carpenter. Good at working with figures. High school graduate with typing in high school. 475-44E

Year-round caretaking position wanted in church by Christian man. 475-45E

Middle-aged married man would like custodial work in hospital, school, home for aged, or children's home in Minnesota. Can fur references. 475-

HELP WANTED

Opening for secretary in Lutheran chu in Midway, St. Paul. Start in Septem 475-

Parish worker wanted in central Wis. theran church. Must be competent to d senior choir, work in office and assist youth work. 475-

Woman or girl for child care. Private r live in. New home, St. Louis Park, M Mother works. 475-

Part-time housekeeper wanted by Luth Children's Home in St. Paul, Minn. 475-

Competent housekeeper-companion wa for elderly woman in very good health. Pr room, monthly wages, modern home, n central Montana county seat town; st Lutheran Community. 475-

Middle-aged woman wanted for light ho keeping and help with care of semi-inv Private room and bath. Southern Minnes 475-

Woman, 30-50, experienced, wanted general housework and cooking. 2 ad Flat laundry sent out. Lovely room with Good wages, references required. On l Calhoun in Minneapolis. 475-

Woman wanted to come in and live as of the family, to care for children w mother works. More for home than wa Southwestern Minn. 475-

Middle-aged Christian woman wanted keep house for elderly woman and arth daughter in southeastern Minnesota Pleasant home. Start August 20 or Septe 1. State salary in first letter. 475-

Housemother and father needed immed ly by children's home in SE So. Dak. ca for adolescents. Couple could be conside Experience desired. Salary dependent on t ing and experience. Liberal health insur plan, social security, paid vacation and leave. 475-

Special teacher, for remedial work and sultation with school, needed by child home in SE So. Dak. beginning Sept. 475-

Managers wanted by October 1 for Luth Welfare Society's Old People's Home in berta, Canada. Write for further infor tion. 475-

Middle-aged or retired Christian coupl share home and expense with middle- widow. Automatic heat. Located in beau suburb near Chicago, Ill. 475-

Lutheran couple wanted for year-r work on farm. Separate house. Care for c during winter months. Modern and venient farm, NE No. Dak. 475-

Farm help wanted on good quarter sec farms. New home for married man. W up to standard. Good Lutheran owners. Buffalo Center, northern Iowa. 475-

Barber wanted in west central Minn. of 500. Tourist and lake region; strong theran community. Building with one and fixtures, modern. Nearest barber 8 m Reason for sale—death of owner. 475-

Two auto mechanics—one in Ford, other in Chevrolet garage. Attractive fornia town of 2,200; thrifty, rural area; school, and an active Lutheran church. 475-

Salesman wanted in a hardware store a very thriving Lutheran commuity in so ern Minnesota. 475-

Man wanted to work in machine and w ing shop on share. Also equipped to do bl smithing. Good opportunity for right Southeastern So. Dak. 475-

Has Your Congregation Planned
This Year's Film Program?

PLAN AHEAD

Make Your Selections and Reservations Now
and Be Assured of the Films of Your Choice

*SAMPLE LISTING OF SUGGESTED FILMS ON THE THEME "CHRISTIAN LIVING"

ALT OF THE EARTH
Shows the relation of faith in God to life situations.

MISSIONARY TO WALKER'S GARAGE
Emphasizes the need for Christian laymen to witness for Christ in their everyday business life.

AITH OF OUR FAMILIES
Shows how to make family worship a vital part of daily living.

MY BROTHER
Freddie and Carl Fisher remind us that Christ died for all men regardless of race or color.

VORKERS TOGETHER WITH GOD
Friendly visiting is also Christian Living.

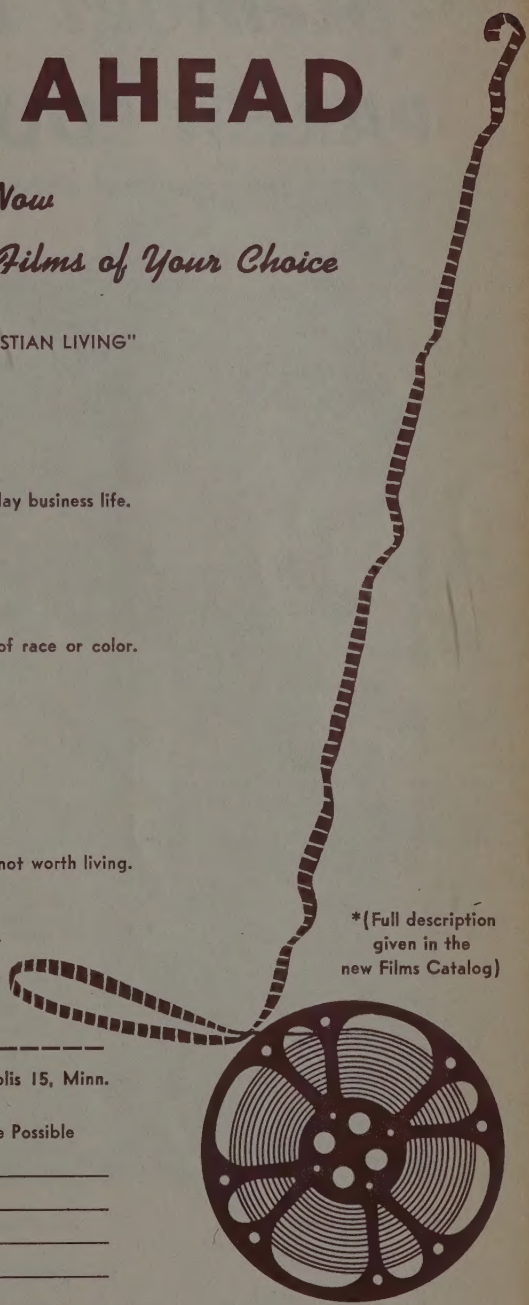
EACHING FROM HEAVEN
Shows that Christian Living is the result of faith in God.

HE SHIELD OF FAITH (J. Arthur Rank)
An unusually powerful presentation which shows that without faith life is not worth living.

OAD TO JERICHO
Portrays the parable of "The Good Samaritan" in a twentieth century setting.

HE RICH FOOL
A twentieth century setting of the parable of "The Rich Fool."

*(Full description given in the new Films Catalog)



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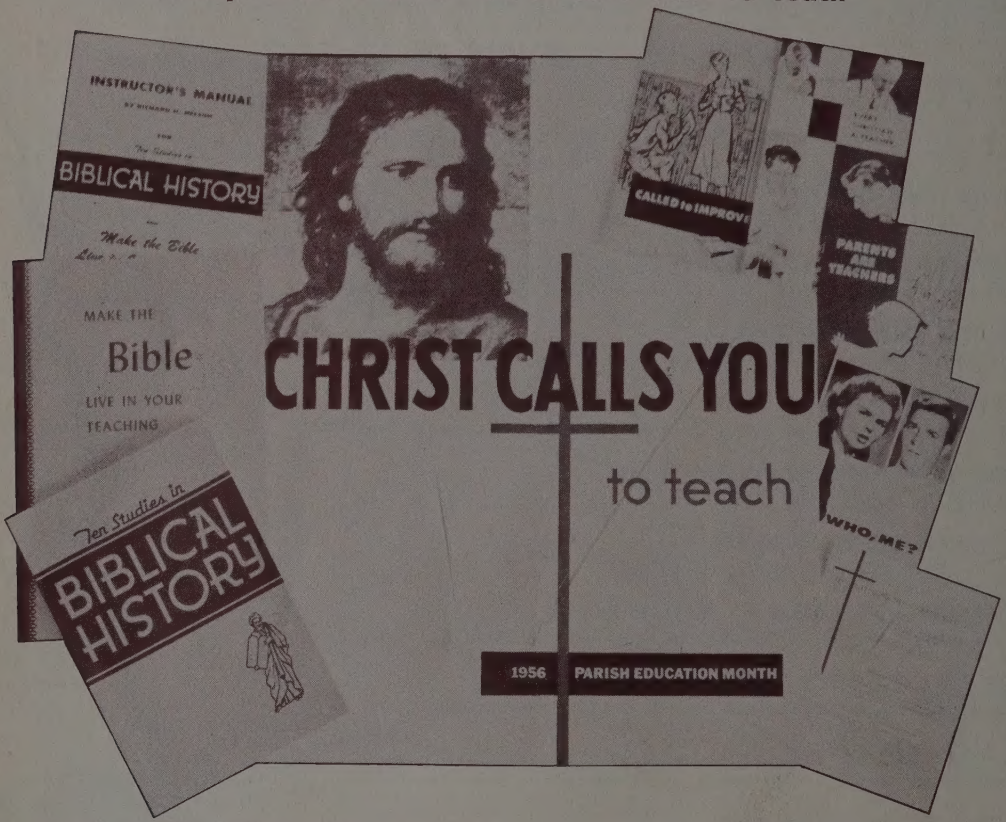

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(May be presented to church school workers on Installation Sunday.)

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